together

The Midmonth Magazine for Methodist Families • NOVEMBER 1959

A Church Is Born and Grows

Color: A Guide for Tourists

What Do Methodists Believe?

PACIFIC SCHOOL OF RELIGION

1798 SCENIC AVE
BERKELEY 9, CALIF.

FRANCIS ASBURY, America's first bishop (see page 38): "Live or die, I must ride!"

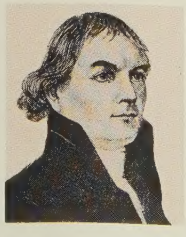
It was Christmas Eve, 1784: To Baltimore journeyed 60 enthusiastic young men from Wesley's 'societies' to organize Methodism as a church in this new land.

175th Anniversary Issue

PRICE ONE DOLLAR

Methodism Spans the Mississippi

It was 1819: Settlers flocked to the new meetinghouse near Cape Girardeau, Mo.



Wm. McKendree (1757-1835), first native American bishop, for whom the chapel is named.

ONE OF WASHINGTON'S young adjutants who Cornwallis surrender at Yorktown in 1781 was a fellow ginian, William McKendree. Then, with the Revoluti War over, as this ex-GI was adjusting himself to peac pursuits, he fell under the influence of Francis A *(cover)*. Soon he, himself, became a preacher and, in bishop who was to carry Methodism into what was th West. Two institutions, now bearing his name, attest hi One is McKendree College, founded in 1828 at Lebano the oldest college under continuous Methodist contro other is McKendree Chapel five miles northwest of Girardeau, Mo. Some historians say it was built in others date it from an 1819 conference. It's said to b oldest Protestant building west of the Mississippi.

by/McCall

jubilant day when settlers welcomed Bishop dree to their new meetinghouse is recaptured (above) er-colorist Floyd A. Johnson. Sheathed in clapboard opied for protection, this log structure now is a shrine nodism. Recently, McKendree students trucked over e Girardeau to put history into the present tense. with rakes, hoes, and shovels, they gave the chapel s a currying such as they hadn't had since chips flew ıe broadaxes of pioneer builders, 140 years ago.

It was a gala day for the collegians—and missed classes didn't count as "cuts"!

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Together / SAN FRANCISCO Area *NEWS* Edition

NOVEMBER, 1959

Men's, Women's Groups Plan Fall Programs

WSCS Prexy to Keynote California-Nevada Meet

Mrs. J. Fount Tillman of Tennessee, president of the Woman's Division of Christian Service, will be the speaker at the California-Nevada Conference Woman's Society of Christian Service meeting October 27 at Trinity Church, Berkeley.

Widely traveled in her work as leader of some 2,000,000 Methodist women, Mrs. Tillman will speak on "Living in New Dimensions."

Other program features will include report of the recent National Seminar by Mrs. James P. Howell of Hamilton Church, San Francisco, and Mrs. Emma Baumgardner of Tracey; music by a Metropolitan District women's choir directed by Mrs. Arthur Frueh of Shattuck Avenue Church, Oakland; dramatic presentations from Beulah Home and the project of social work with non-English-speaking people; devotions by Mrs. Merle Reed of North Sacramento.

Mrs. Ted F. Baun, conference president, will conduct the program. Reservations are in charge of Mrs. Carlton Steiner of the host church.

Observe Centennial

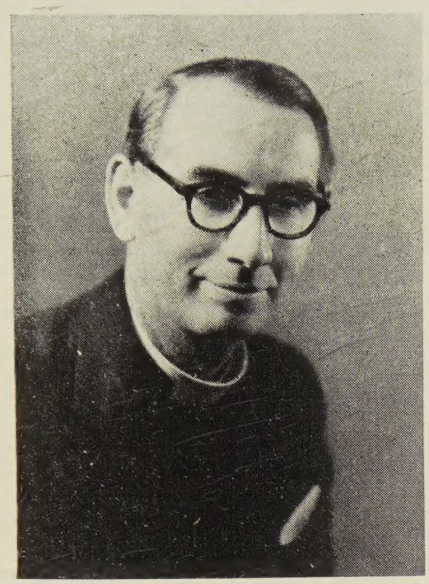
Centennial of one of California's older church buildings, at Dutch Flat, was celebrated August 30, with a special worship service, dinner, and historical program. Bishop Tippett was the preacher.

Harry Loy, pastor, and the Rev. Paul Hekkelson of Colfax directed the observance. The Rev. L. L. Loofbourow of Richmond, conference historian, impersonated the Rev. Adam Bland, presiding elder who in 1857 assigned the Rev. R. B. Schofield as the thriving community's first Methodist pastor. Will Ralph of Shattuck Avenue Church, Oakland, led in hymn singing.

The church began services in 1857 in a dwelling that still stands. Construction of the present church was started in 1859, and the church thrived during the gold-mining days. After many years on circuits, it obtained its first resident pastor in some years in 1957.

Centennial of the organization of San Rafael Church will be celebrated October 23, along with dedication of the sanctuary by Bishop Tippett.

Willits Church will observe its centennial October 18 with a display of old articles, a homecoming fellowship and special "old-time service."



The Rev. William Gowland

Rev. William Gowland to Address Glide School

A speaker brand new to this area and another well known will feature the seventh annual Glide School of Evangelism, November 10-12 at Glide Church, San Francisco.

Evening speaker, at services open to the public, will be the new one—the Rev. William Gowland, founder and warden of Methodism's first industrial college, at Luton, England. A minister since 1932, he has started youth and community centers, organized Christian commando campaigns in London and served as industrial chaplain. The college at Luton trains in the chaplaincy and in industrial evangelism, with the aim of "penetrating the world of the nonchurch goer." Speaker at several national programs in the U. S., he is now on tour of the country.

Dr. Bertholf was, for a decade until 1958, lay leader of this conference, and is now president of Illinois Wesleyan University. He is known both here and nationally for his lay leadership.

Gowland will speak daily at 9:15 a.m. and Bertholf at 10:45 a.m. Both will participate in a 2-4 p.m. open forum and workshop, continuing the twin themes of "Activating the Layman to Evangelism" and "Carrying the Evangel to the Working Man."

Dean will be the Rev. Carl L. Stocking, conference general program secretary.

Men's Convocation Set for Mt. Hermon, Nov. 6-8

Topflight leadership for the annual Methodist Men's Convocation, November 6-8 at Mt. Hermon, will provide "meat for discussion" in six groups.

Definitely slated as speakers, said Price Webb, of First Church, San Jose, program chairman, are Bishop Tippett and Col. Charles Carpenter, Protestant chaplain of the Air Force Academy.

Discussion leaders, on specific topics around the general theme of "The Christian Individual and His Responsibility," will include Lim P. Lee of Chinese Church, San Francisco, with the city youth probation department; Steve Eggleston of Visalia, college counselor, and the Rev. Willard J. Rand, Jr., a conference program counselor.

For the first time in several years, advance registration is called for, with reservations to go to Richard Briggs, 321 Hamilton Ave., Palo Alto, by November 3. Wives will be welcome at the convocation, with a special discussion group planned for them.

The Conference Board of Lay Activities was one of the first agencies to work into this year's conference theme of "Year of Planning."

At an August retreat they agreed on the importance of improving both recruiting and training of laymen for a better working relationship among laymen and between laymen and ministers.

110 YEARS OF METHODISM

The history of organized Methodism in California-Nevada covers 110 of the 175 years of American Methodism. As TOGETHER magazine records the church's history in this issue, so the San Francisco Area Supplement tells of our own heritage.

The story was written by Dr. L. L. Loofbourow of Richmond, conference historian who retired in 1950 and retired again in 1959. He is currently engaged in writing an official, comprehensive history of Methodism in our conference area.

The record, which begins on page 4, can not possibly tell the whole story of our long and colorful past, cites trends and highlights that have brought us to today.

Leland Bates Photo

This first unit of two-year-old St. Paul's Church, Vacaville, was consecrated August 23 by Bishop Tippett. Eventually to be the social hall, it now seats 150 as a sanctuary and has five classrooms, kitchen, and study. Total cost was some $50,000.

Redwood Lays Claim to Top MYF National Leaders

Redwood Empire District of our Conference lays claim to both of the new top leaders of the National Conference of Methodist Youth.

Donald L. Baldwin not only resided in Santa Rosa from 1953-1956 while his father was superintendent of the district, but his parents returned to the district this June to minister to the San Rafael Church. Much of his work as national president will be done from Madison, N.J., where Baldwin is beginning his study at Drew Theological Seminary.

Also a preministerial student is Ron Murdoff, new vice-president, whose home is Napa and who attends San Francisco State College.

Stress Needs of People

Stress on meeting the needs of people, through varied expressions of the message of Christ, was foremost at the September planning session of the Conference Council.

Urge Planning Council

Some 70 conference leaders shared in three days of considering the operation of the new council and of the even newer district councils, and their relationship to program agencies and staff. It was emphasized that the district council was established to enable and encourage "grass roots" development of program. Each local church is being urged to hold a planning conference this fall and to report to the district council its goals and needs, in order that these may be reflected in conference programming.

The Conference Council, headed by Bishop Tippett, re-elected its officers and executive committee and set its next meeting for December 10, when conference board plans for 1960-61 will be reviewed.

Ground was broken July 19 for the first unit of St. Andrew's Church, Sacramento, a combined parsonage and chapel. The Rev. Don Chase is holding the shovel in the photo.

Chase Heads St. Andrews

First congregation to be organized o of the seven communities to which first pastor was assigned in June is S Andrew's Church, in Foothill Farms ea of Sacramento.

Thirty-seven members enrolled by la summer were holding services in a pa tially finished unit which includes th parsonage and a chapel. Pastor is th Rev. Don Chase.

The Methodist Men's Club applied fo a charter July 28, and the WSCS wa organized August 5. Sunday school an youth fellowship groups got under wa in September.

COP Enrollment Up

As more than 1,600 students, includin some 400 freshmen, registered this fa at College of the Pacific, the possibilit of founding a new, separate but relate college next door was disclosed.

The record student body will find a expanded curriculum including a cla in English for foreign students, a majo in electrical engineering, a six-year cours leading to the degree of doctor of pha macy.

President Robert E. Burns announce that the 40-acre campus of Stockto (junior) College, contiguous with Pacific 72-acre property, is for sale and tha COP is studying possible acquisitio This would not be just to make Pacif bigger, he said, but a plan is being i vestigated which would create a ne liberal arts college, independent acaden ically but related administratively t Pacific.

Praise Khrushchev Visit

Members of the Conference Board o World Peace voted August 29 to com mend President Eisenhower for exchan ing visits with Premier Khrushchev an for extending the ban on U. S. testin of nuclear weapons.

They also urged churches to emphasiz the World Refugee Year.

Those present saw the U. S. and Sovi leaders' visits as "a courageous and cre tive effort to lessen the tensions."

Reiterating the Annual Conference pl that a permanent cessation of nuclea weapons testing be sought, the boar "deplored the failure of Congress to di cuss adequately or to stop the executiv agreements to spread nuclear weapons to other countries.

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The Story of California-Nevada Methodism

EARLY FAMILIES SETTLED IN THE NAPA VALLEY

BY DR. L. L. LOOFBOUROW

Shakespeare, in *As You Like It,* had ven ages of man.

California-Nevada also has had its seven ges. For our population has never ne as a smooth flowing stream; it has ne in waves, with an occasional one tidal inrush.

1. First came the Indians, probably m Asia, entering by a then land con-tion or an island-hopping route in the north. This period is of indefinite e, and unmolested by Caucasian saints sinners.

The Spanish Era

2. The Spanish-Mexican wave length s 1776 to 1848. Here sons of Wesley de three significant contributions:

a. Jedediah Smith, Bible-toter, fur pper, geographer, in 1826-1828 opened door through which the United States ne. His inspired imagination asked at lay beyond mountains and desert, d he blazed, through incredible hard-ps, three trails by which we followed.

b. In 1847, the Rev. William Roberts ne by that slow (140 days from New rk) but staunch bark Whiton to spy t the land, leave a Methodist "class" six (first Protestant group in Cali-nia) behind him, and in 1849 to or-nize the Oregon-California Mission nference (first regional ecclesiastical nference to include California).

c. The early Methodist families. In 45 James O. Griffin settled in Napa lley.

In 1846 fourteen families came, in-ding the Arams, the Campbells, the coxes, the Reads in Santa Clara-San se, and some in San Francisco, and hn Jones (was he from everywhere to everywhere?).

In 1847 still more. Now there were an exhorter and local preachers, who gathered little groups of believers, foundation for early organized churches.

These were the "Pilgrim Fathers" of California. In an inhospitable environment they kept the faith. Later their names appear as founders of church and state. We must never overlook the service these devoted families rendered.

The Gold Rush

3. The Gold Rush, 1849-1857, was the wildest, worst, finest, most spectacular stampede of history. They were young men, strong men, all kinds of men, from almost everywhere.

Here Methodism rendered unique service. Her system of appointment got good men here. Her presiding elders and preachers covered the human miscellany that surged over the Mother Lode. (Think of those circuits! Bidwell's Bar had 15 preaching places. Others were as large.) Her revivals and camp meetings challenged saints, sins, and sinners for Jesus Christ. No other denomination attempted such a coverage of the camps.

Then the Bay region included with San Francisco the Santa Clara Valley and the Contra Costa (the opposite shore), with Alameda, Hayward, San Leandro. (There was no Oakland in that first decade, and Berkeley was two decades later.) Sacramento (capital since 1854) was main forwarding point for the mines, while Marysville served the northern diggings and Stockton the southern.

And the story repeated itself in 1859-1876 when the Comstock Lode in Nevada poured $400,000,000 into the nation's lap. Men found the church there in Virginia City, in Austin, in Eureka.

During this period Methodism held the center of the stage. Some of this labor vanished with the passing of the camps, though other parts were conserved in permanent settlements and in heavenly mansions.

The Rails Arrive

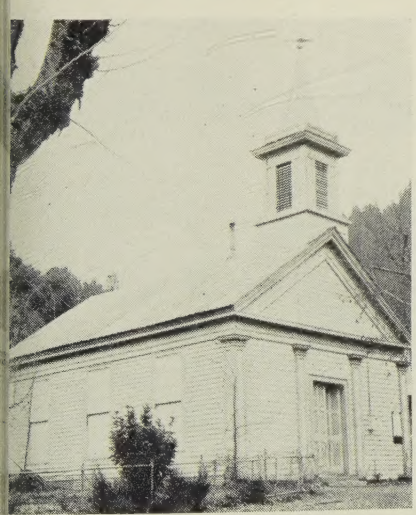
4. From 1869-1876 we moved on ad-

THE FIRST CHURCHES

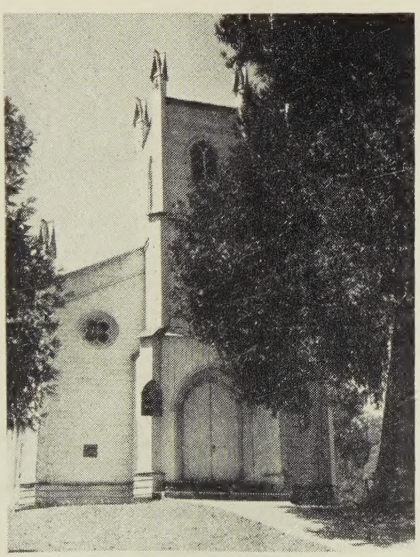
During the first years of California Methodism, many groups were formed, most of which have continued to the present, although often with changed names. The following list, up to 1850, subject to some dispute because of the passage of over a century, was compiled by Howard Derby of Parkside Church, San Francisco. The dates are for organization of the class or society in the local community.

1—First, San Francisco, 1847
2—First, Santa Cruz, 1848
3—Sonoma, 1849 (the 1853 building, see map, still stands but is no longer owned by the Methodists)
4—First, Sacramento, 1849
5—Coloma, 1849
6—First, San Jose, 1849 or 1850
7—Central—Stockton, 1849 or 1850
8—Grace, Stockton, 1850
9—Central, Sacramento, 1850
10—Glide, San Francisco, 1850
11—Sonora (South), 1850
12—Nevada City (South), 1850
13—Marysville, 1850
14—Placerville, 1850
15—Santa Clara, 1850
16—Arcata, 1850
17—Georgetown, 1850

One other first that should be mentioned is the beginning of Methodist work in Nevada, near Carson City, in 1859, although the date of the first organized group is obscure.



Three buildings erected in 1856 share the claim to having been the longest in use by California Methodists. At left is Downieville, one of the oldest buildings in Sierra County. No longer housing Methodist services, the Coloma Church (center) was built by Episcopalians but later was deeded to the oldest Methodist group in the Mother Lode. North San Juan (right) once centered one of the large circuits. It is near the brink of one of the deepest of hydraulic gold diggings.



U. S. Methodist Churches Have Blazed Trails

(*Continued from page 3*)

vancing rails. In Nevada the railroad towns succeeded the fading camps, Reno in 1868, with Lovelock, Winnemucca, Sparks and others following. Even some church buildings, no longer with a flock around them, were moved to the new towns. These with the churches in agricultural sections, have been ballast during the fluctuations of the camps, and Nevada's were famed for richness and instability.

In the California portion of our Conference, the railroad construction era affected most notably the San Joaquin Valley. Here history has been summarized in four words—grass, gold, grain, grapes. Rails now brought the "grain" stage, creating towns like Modesto and Turlock. The old stage route had skirted the foothills, avoiding the sandy, desert valley. Now Kern's county seat moved from Havilah to Bakersfield. Further north, county seat Millerton faded into a brand new town, named for the ash tree, Fresno.

Agriculture in the days of grain was so different from that farther east that it developed its own tools. Just as "grass" gave to stock men the Visalia saddle, so now "grain" developed the combine harvester, the Stockton gang plow with its multiple furrow, the Fresno scraper and the caterpillar tractor. One of the sights was the great combine harvester, drawn by 32 mules, cutting a 25-foot swath of wheat or barley, threshing it, sacking the grain and leaving the straw in piles. It is said that one ingenious rancher added on one side a small mill and a stove, and cooked the biscuit—all in one operation.

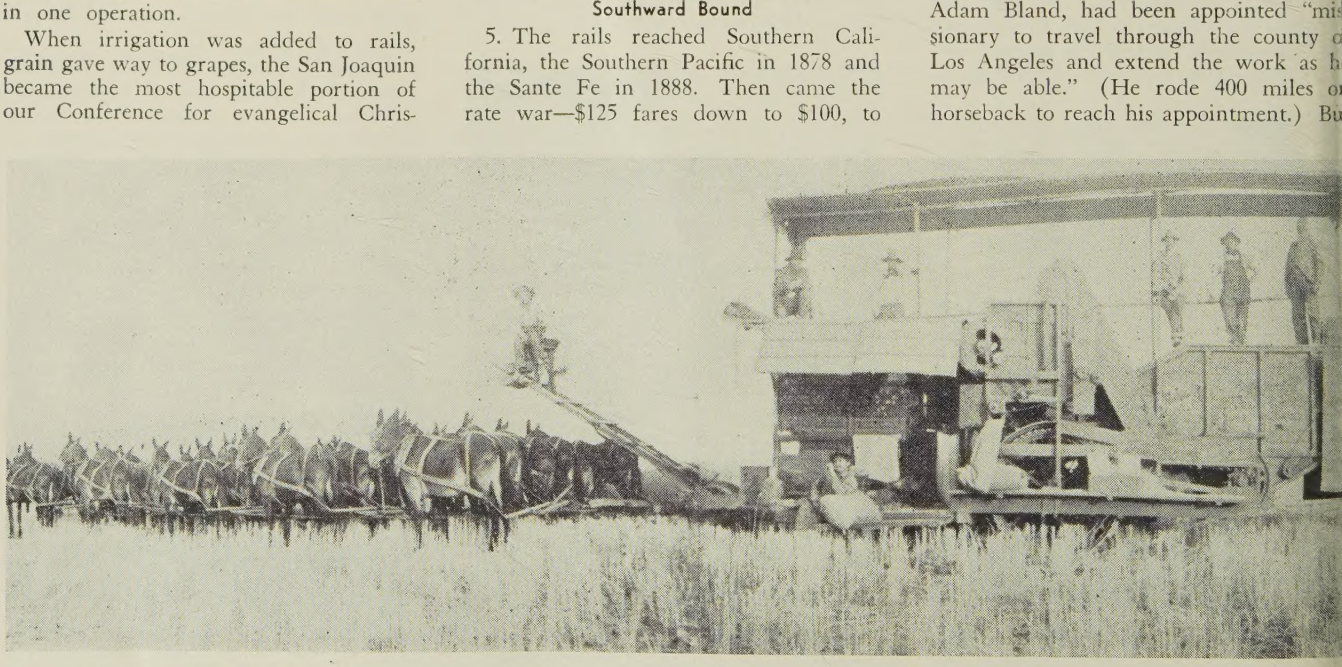
When irrigation was added to rails, grain gave way to grapes, the San Joaquin became the most hospitable portion of our Conference for evangelical Christianity. Whole communities of staunch Protestants of other national origins colonized, as in Turlock and Kingsburg. Kingsburg's churches at one time claimed 115 per cent of the population within the town's limits. Here also are the fine Methodists of Yamato colony near Livingston.

The grave of Bishop William Taylor is in Mountain View Cemetery, Oakland. The 1923 photo shows William Burt, William F. McDowell, Alameda Mayor Edward K. Taylor (a son), William F. Oldham, the Rev. Frank K. Baker, an Bishop A. W. Leonard at the grave the bishop who worked in Californi Australia, Asia, and Africa, in launchin Methodism on the West Coast and abroa

Southward Bound

5. The rails reached Southern California, the Southern Pacific in 1878 and the Sante Fe in 1888. Then came the rate war—$125 fares down to $100, to $25, to $5. On one day the Santa F rate was $1. The railroads did their be to transplant the Bible Belt (Illinoi Iowa, Nebraska, Kansas, et al) to th sunny southland. Then the Los Angele Chamber of Commerce took over an completed the job.

In 1853 one of our most able minister Adam Bland, had been appointed "mi sionary to travel through the county o Los Angeles and extend the work as h may be able." (He rode 400 miles o horseback to reach his appointment.) Bu



This is how grain was harvested in 1903 in the San Joaquin Valley. Third from left (top) is W. W. Cox, owner of the Patterson Ranch and still active in the Patterson Church. Thirty-tw mules were used to haul this combine on the 4,000-acre ranc

Through Wilderness, Mines, Farms and Cities

took 15 years before we could report Los Angeles a church valued at $4,000 ith 21 members. But the railroad rate ar started what has been called "one ntinuous boom, punctuated at times by xplosions."

Well, the history of this unpredictably recocious child of ours, the Southern alifornia-Arizona Annual Conference, is nother story. But it was a tough job tting it going.

From the Dust Bowl

6. 1933-1939 brought the next migra-on, the Dust Bowl refugees.

The great grass plains east of the ockies were nature's pasture land—first r bison, then for longhorns of cattle arons and cowhands. But war demands r food brought the tractor. The sod as broken and grain planted. In 1929 me the great Wall Street crash. Then ature took a hand. The winds blew, t no rain fell. Instead of the waving rass and the roundup, "where never was eard a discouraging word," a Kansas rmer sitting at his window "counted is neighbors' fields as they blew by." y 1934 nearly a third of the farms had assed into government or creditor ands, and many of their former work-s were on the road to California—the ld instinct to "go west."

In numbers this wave was not as great s some of the others. Estimates ran om 200,000 up. In stark tragedy it rpassed them all. They came in old rucks, in jalopies, in almost anything hat had wheels, to become the "Okies," he "fruit tramps."

California ranchers had always depended upon seasonal labor—Chinese, Japanese, Mexican. But these new ones were United States citizens of old American stock. They could not be sent back across the border or to city foreign quarters when crops were harvested.

That sad procession cannot be described here. But what was the reaction of the churches? What could they do? Individual congregations could help a few individuals. The Conference could send a worker to a permanent camp like Farmersville and build up a church of over 100 members. But no denomination could meet the need of such a moving, poverty-stricken group. The Home Missions Council and the Council of Women for Home Missions, both interdenominational, tried to follow the migrants and minister to them.

Looking back a quarter century, it is a satisfaction to know that most of the Dust Bowl refugees seem well integrated in our society. And what does the great valley now do for harvesting its crops, since there are no victims from new Dust Bowls? The agri-businessman, through a contractor, uses citizen labor brought in buses (sometimes from the Skid Rows of cities) or, if this source is insufficient, Mexican nationals here under government supervision.

The Present

7. And now the dikes are down. There seems to be no legal means of preventing United States citizens from coming to California-Nevada. World War II may have started it, but apparently no human power can stop it.

What shall we do about it? Man, what an opportunity it gives us.

I wonder if Anthony, Briggs, Campbell, Dille, Evans, Fitzgerald are not longing to be here and have a share in this good fight. No, they had their day. They used it well. And this is ours.

Not Keeping Up

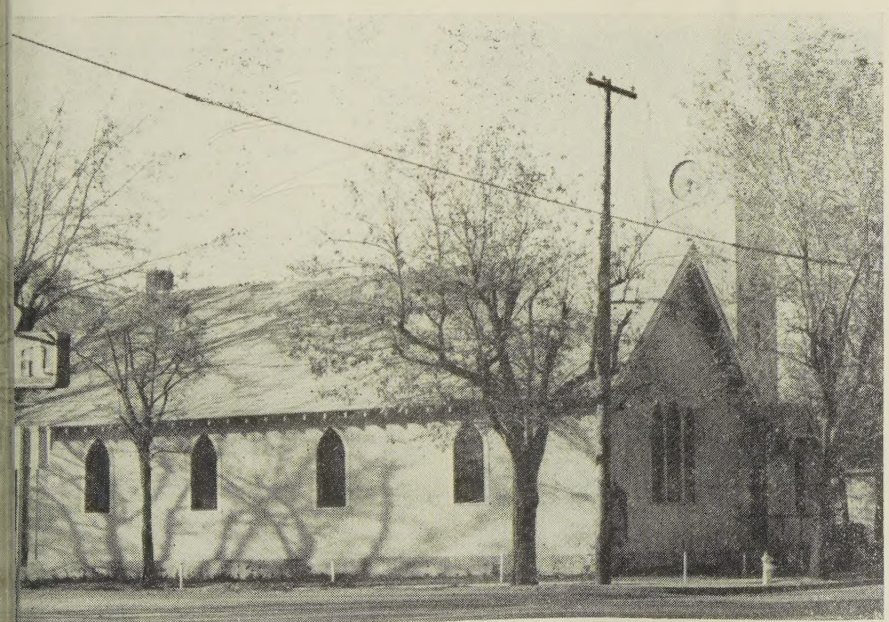
At Annual Conference last June, Bishop Tippett reminded us that we seem to have taken an overdose of tranquilizers. We are not keeping up, percentagewise, with population growth.

Suppose we let one of other days have the last word—to us who from atomic heights look with pity on those of horse and buggy days:

"To spread Scriptural holiness over these lands is still the speciality of Methodism. But it is a holiness of head and hands and feet and pocketbook, as well as of heart. . . . The hunger for righteousness and the service of humanity, which are the soul and kernel of religion, are the same in every age and generation. But each generation, if it is alive and growing, dynamic and not static, must find new thought forms for the expression of religion—must translate its religious experience into terms of its own life.

"We used to ask the question, 'Do you enjoy religion?' But the question today is, 'Do the rest of the folks enjoy your religion—your wife, your children, your employees, your neighbors, India, China, Africa?' In other words, religion has ceased to be a matter of personal, selfish enjoyment and benefit only, and has come to be a matter of unselfish, sacrificial service."

After all, what do 50 or 100 years matter to a Greatheart like Elbert R. Dille? If we have his spirit—their spirit—we can say to the Seventh Wave, "Come on, we're ready for you!"



One of the buildings moved as mining centers yielded to railroads was this church, now located at Lovelock, Nev. Before its change, around the turn of the century, it served at Washoe, Nev., and was the site of two sessions of Nevada Mission Conference.

Bishop Shifts Loy

Only change in appointments announced by Bishop Tippett since the last edition is that of Harry Loy as pastor of Dutch Flat-Gold Run. He had been serving as associate for Colfax-Dutch Flat.

Other personnel changes include these:

Miss Jane Ernst as director of religious education at Trinity Church, Berkeley.

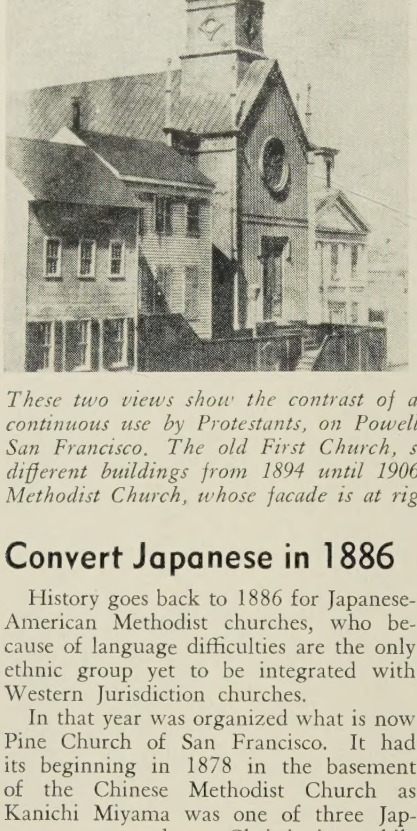
Miss Ella Magee as director of Christian education at Campbell.

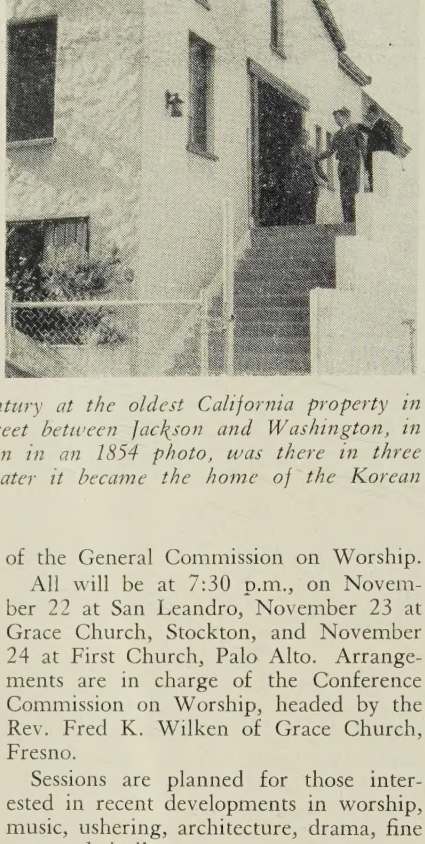
Chaplain George L. Lutz as minister of visitation at Pacific Grove.

New associate minister at First Church, Redwood City, is the Rev. George D. Greer, who transferred into the Conference in June after completing a term as superintendent of Wabash District in Indiana.

Harry Vise, former lay leader, is now employed as assistant to the pastor at First Church, Yuba City.

Two Views of Oldest Church





These two views show the contrast of a century at the oldest California property in continuous use by Protestants, on Powell Street between Jackson and Washington, in San Francisco. The old First Church, shown in an 1854 photo, was there in three different buildings from 1894 until 1906. Later it became the home of the Korean Methodist Church, whose facade is at right.

Convert Japanese in 1886

History goes back to 1886 for Japanese-American Methodist churches, who because of language difficulties are the only ethnic group yet to be integrated with Western Jurisdiction churches.

In that year was organized what is now Pine Church of San Francisco. It had its beginning in 1878 in the basement of the Chinese Methodist Church as Kanichi Miyama was one of three Japanese converted to Christianity while studying English.

In 1889 the church experienced a great revival, and more than 400 persons were baptized within three months. These spread out to other communities and started churches, including Oakland in 1889, Sacramento in 1891, Portland in 1893, Fresno and San Jose in 1894.

The Japanese Mission Conference was formed in 1900 and the present Pacific Japanese Provisional Conference in 1940, with unification of Methodism.

The Japanese churches were closed 1942 by the wartime relocation of the people. Most, but not all, of the churches reopened in 1945-1946.

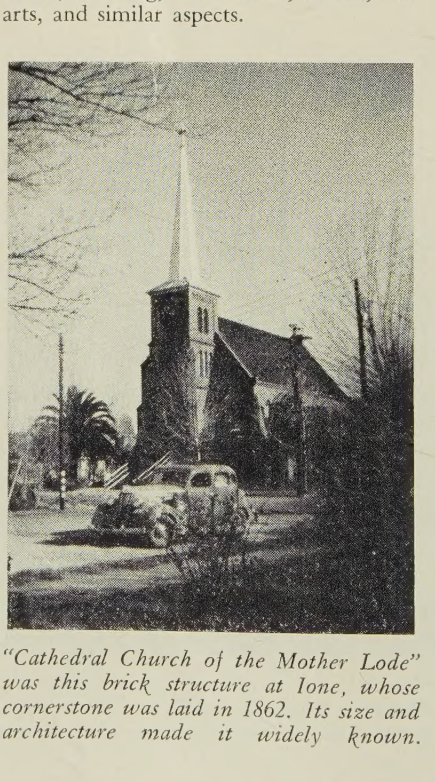
Representing 30 churches in six western states, and an equal number of annual conferences, the provisional conference has set a goal of integration by 1964. All its sister conferences already have invited such a move.

Hold Worship Workshops

Three workshops on worship, to help local church leaders with many phases of the worship program, are scheduled this fall. Leader will be Bishop Edwin E. Voigt of the Dakotas Area, chairman of the General Commission on Worship.

All will be at 7:30 p.m., on November 22 at San Leandro, November 23 at Grace Church, Stockton, and November 24 at First Church, Palo Alto. Arrangements are in charge of the Conference Commission on Worship, headed by the Rev. Fred K. Wilken of Grace Church, Fresno.

Sessions are planned for those interested in recent developments in worship, music, ushering, architecture, drama, fine arts, and similar aspects.



"Cathedral Church of the Mother Lode" was this brick structure at Ione, whose cornerstone was laid in 1862. Its size and architecture made it widely known.

CIRCUIT RIDER

A daughter, Janine Dale, was born July 22 to Mr. and Mrs. Warren Shafer of Wesley Church, Bakersfield. Mrs. Shafer is the former Dorothy Bartalini who was for many years with the Conference Board of Education office.

The top annual award by the western section of the Institute of Radio Engineers has gone to Dr. Allen M. Peterson of First Church, Palo Alto, son of Mrs. J. H. Peterson of Campbell. The achievement recognition is "for leadership in basic electronic physics research in support of the national defense program." Dr. Peterson is associate professor of electrical engineering at Stanford University and on the staff of Stanford Research Institute.

Two Reading Church women have been elected to office by the Western District of the National Story League. Mrs. Ralph Kantz will be president and Mrs. Paul Aughtman secretary.

Among recently arrived refugees sponsored by churches is Max Willems, a native of Indonesia who came here from the Netherlands under sponsorship of Cambrian Park Church.

A "wills workshop" is slated for October 16-17 at Glide Church, San Francisco, in charge of the committee on stewardship of Northern California-Nevada Council of Churches. Leaders will include Dr. J. Homer Magee of the General Council on World Service and Finance, Chicago. Committee chairman is the Rev. Fred K. Wilken of Grace Church, Fresno.

Recently retired as administrator of First Church, Modesto, Leo L. Gessell has been appointed directer for the "Education and Action for Peace" program of Northern California-Nevada Council of Churches. An October seminar launched the long-range program.

Leadership from California-Nevada for the past summer's regional student leadership training conferences included William D. Porter, director of Berkeley Wesley Foundation, as dean at Lake Tahoe, and the Rev. J. Herbert Otwell of Pacific School of Religion as speaker at DeKalb, Ill.

The new 392-page 1959 Conference Journal, official record and directory for California-Nevada Annual Conference, has been sent to pastors of all conference churches. Lay members and others interested were advised to contact their pastor or The Methodist Publishing House for copies. Editor is the Rev. Jackson L. Butler, Lodi, conference secretary.

Robert L. Stuart, who graduated from Stanford University "with distinction" in June, has enrolled in Boston University School of Theology. Elected to Phi Beta Kappa honorary, he is the son of the Rev. and Mrs. M. Marvin Stuart of First Church, Palo Alto.

A Methodist chaplain formerly stationed in California has been assigned to write an extensive history of the Air

orce chaplaincy. He is Maj. Dan rgensen, who was active with Sacra- ento area churches while serving at cClellan Air Force Base.

Dr. Henry Yee, chairman of the board trustees of Sacramento Chinese Church, as chosen to introduce to Sacramento's hinese community Ambassador and Mrs. eorge K. C. Yeh of Nationalist China. r. Yeh is a former foreign minister of hina.

New organs have been installed this mmer by Courtland Community Meth- list Church, by the Willits Church and Windsor Community Methodist hurch.

Recent weddings have included that of llan Dean Fisher, son of the Rev. and Irs. Elliott L. Fisher of San Jose District, Sharon Ann Koch, at Los Altos hurch; Bruce Busching, son of the Rev. nd Mrs. Howard Busching of First hurch, Reno, to Beverly Bell of New rleans, at Reno.

Thirteen boys and 11 girls of the IYF and eight men and 15 women articipated in reading the entire New estament from the pulpit of Five Points ommunity Methodist Church in the eek of Pentecost. From three to five ours were used each evening.

As president of Sacramento Ministerial ssociation, the Rev. Arthur H. Wallace Wesley Church, Sacramento, attended n Air Force firepower demonstration in lay at Eglin Air Force Base, Florida.

New to San Francisco this fall as xecutive director of the city's Council of hurches is the Rev. John Chester Smith. Baptist, he has had a similar position ith the Greater Hartford Council of hurches for the past 15 years.

The Rev. Harold Coleman of Yreka, hose leg was operated on for cancer in lay, has returned to his pulpit.

The Rev. Harry Pressfield, retired min- ter, and Miss Gladys Christine Keller ere married March 21 at Calvary hurch, San Jose.

Speakers at Oregon Annual Conference ssions this year in Medford included the ev. Roy Nichols of Downs Church, akland, and the Rev. C. Douglas Hay- ard of Trinity Church, Berkeley.

When Mrs. Lloyd Dahle of Castro alley Church needed special respiratory quipment and around-the-clock care this ummer, the care was donated by 15 llow members of the church, all nurses. Irs. Dahle was placed in an iron lung ter medicine and surgery failed to re- eve breathing difficulties and she was ear death.

A San Francisco visitor en route to alaya this summer was the Rev. Paul . Means of the Oregon Conference, who r a decade has headed the University Oregon department of religion. He ill be an advisor to the ministry of ducation, working under the Asia Foun- ation. Among those visited was Mrs. . M. Worthington, retired missionary w at Glide Church.

Leaders in a summer series of spir- ual life conference for Protestant per- sonnel of the Air Force and their families included the Rev. R. Marvin Stuart of First Church, Palo Alto. He served at Asilomar in August.

Jean Elliott of Los Altos served this summer in a European workcamp conducted by the Brethren Service Commission. She is the daughter of Mr. and Mrs. Vorras Elliott.

In a new program this summer, Marin County Council of Churches and the State Park Department provided Sunday services at Samuel P. Taylor State Park. One speaker was Dr. Richard McGinnis, a lay leader who is treasurer of San Rafael Church.

James Hillhouse, director of administration at First Church, Palo Alto, participated in the third annual conference of the National Association of Church Business Managers, at Los Angeles.

Recent marriages include that of Robert M. Yamashita and Miss Michie Doi of Wesley Church, San Jose, on July 11. He is a probationary member of Pacific Japanese Provisional Conference. George Forman of Lakeport and Jonnie Mae Walsh of Ft. Worth, Tex., were married July 23 in Amarillo.

"Daughter for a year" of the Rev. and Mrs. Don Fleming of First Church, Santa Cruz, is Gisela Marx of Munich, Germany. The daughter of a family friend, she will attend high school and participate in the MYF program.

Still Teaching at 95

At 95 years, Miss Emma McKean still stands before her class in Lake Park Church, Oakland, every Sunday with a well-prepared, Bible-centered message. She says, "I don't want to stop working for God. As long as He can use me, I want to be used."

Ever since teen-age days in Ohio she has been active as a Sunday-school teacher, along with her 50-year profession of teaching in high schools and colleges. This includes teaching in a New Mexico mission school.

Until her hearing was impaired, Miss McKean also was active in the Woman's Society of Christian Service and in missionary enterprises. Her Wesley Bible Class contributes greatly to Methodist missions in India.

Daughter of a Methodist minister, she was acquainted with nearly all of the church's bishops from 1884 until 1946, when she moved to California. One of her activities now is a family history. She has traced her forebears back to the 12th century.

Miss Emma McKean

Hollywood Gets Layman

Wesley Church, Sacramento, recently relinquished one of its most active laymen to Hollywood as a music writer and recording artist.

Doyle (Doc) Burch is the son of a New Mexico Methodist minister. During his eight years in the Air Force, he joined Wesley Church in 1952, along with his family, and served at various times as Methodist Men president, MYF counselor, Sunday-school teacher, building fund treasurer and trustee.

His best-known number is "Catch a Little Moonbeam," for which he wrote both music and lyrics. Several others are "in the works." He has made several TV and radio appearances.

Oldsters Light Tower

It's not the kind of job usually considered for "senior citizens," but the recent tower-lighting project at First Church, Oakland, was entirely in the hands of men over 65. Two are past 70.

Harold Baugh, an electrical engineer, supervised the lighting work. Carpentry and painting were handled by Frank Datt, Harold Phillis, Charles Davy, Tracy Clark, and Toby Ellenberg.

Appeal for Funds

Special appeals for others raised funds this summer in many churches, including these:

Shoreview Church, San Mateo, raised $50 for conference campgrounds in its third annual "Christmas in July" service. This was sponsored by the commission on missions.

The junior group of the Sunday school at Watsonville Church completed their Lenten sacrificial saving by sending $45 to the American Bible Society to purchase a Braille Bible for the blind.

320 at Redwoods

The 18th annual Methodist camp meeting at Redwoods Park brought a registration of 320 persons for nine days in July.

The faculty included Dean William Cannon of Candler School of Theology; the Rev. Thomas A. Carruth, secretary of prayer life movement with the General Board of Evangelism; the Rev. Philip Hinerman, Minneapolis pastor; President J. C. McPheeters of Asbury Theological Seminary.

Taylor Photo

A quarter century separates the service of these men as Japanese Conference lay leader. Buemon Kitazawa (left) of San Jose, began his term in 1932, while Mike Morizono of Oakland serves now as Nisei lay leader and is a delegate to General Conference.

Honor Buemon Kitazawa

Among honorees at the 1959 session of Pacific Japanese Conference was Buemon Kitazawa who joined the San Jose Church (Wesley) upon coming to America in 1904.

Mr. Kitazawa was baptized in June, 1896, by Guido Verbeck, one of the first Protestant missionaries to enter Japan. He was the first convert to Christianity in his village of Shinonoi

A nurseryman, he served as Conference lay leader for several years in the 1930s.

Hold Services for Migrant Farm Workers

Ceres Church has found, and been stimulated by, a new opportunity for international Christian fellowship, at its doorstep. This is a weekly evening of friendship for Mexican farm workers at a nearby fruit ranch.

Members transport the workers to the church, then spend the evening in games, mutual English-Spanish lessons, hymn singing and worship led by the Rev. Roger Granados of Presbyterian Neighborhood House at Tracy.

More than 50 church members are participating in the program, led cooperatively by Mrs. Kenneth Gregg, chairman of the commission on education; Mrs. Raymond Rensted, chairman of the commission on missions, and Duane Baker, church-school superintendent. Guidance was given by Miss Marian Crissey of the National Council of Churches' migrant ministry.

Times Reports Sermon

A *New York Times* church page in August featured the report of a sermon by the Rev. Oscar Escamilla of Oakland, who was serving as summer minister of visitation at Broadway Temple-Washington Heights Methodist Church in New York City.

A native of Mexico and now associate pastor of St. Stephen's Church, Oakland, while attending Pacific School of Religion, Escamilla was working in a largely Spanish-speaking area of New York.

Democratic Atmosphere

Noting that population movements demands new responsibilities from a church and its members, Escamilla said that most of the Spanish are Catholics but only nominally so, and many desire the democratic atmosphere of The Methodist Church.

Finishes Pastors' School

The Rev. Raymond Huddleston, Fall River Mills, was one of six persons who completed the four-year course for supply pastors at the jurisdictional school at Stockton in August. One of 40 supplies who attended the month-long school this year, Huddleston has completed all four of his years of study at the summer school.

Death Takes Three

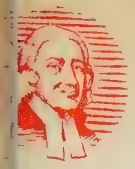
Death came recently to three women who have been active in this Area's church work.

Mrs. J. C. Rollins, widow of a member of California-Nevada Conference, died September 14, at Alameda, where she had been making her home.

Miss Leone J. Rice, who retired from deaconess work in the 1930s, died September 7, at Des Moines, Wash., where she had been residing at Wesley Gardens. Her assignments had included work at Fred Finch Children's Home. After retiring she cared for the late Miss Hattie Kissell, also a retired deaconess.

Mrs. Warner Smith, member of the commission on finance and in charge of memorials at Rio Linda Church after serving in several other positions, died September 11.

Games are one of the ways Ceres Methodist members are fellowshiping with migrant workers in a weekly program. Standing at left is the Rev. Roger Granados



Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

EVERY denomination will make its best contribution to ecumenical movement," writes Bishop Gerald Kennedy, hen it understands its own history and its own essential ture."

With that statement we agree—and footnote it with dom from Carl Sandburg's *Remembrance Rock:* "If erica forgets where she came from, if the people lose t of what brought them along, if she listens to the deniers l mockers, then will begin rot and dissolution."

This 175th-anniversary issue is unabashedly Methodist, l making it so has been exciting. Tips from readers have to treasure chests bulging with historical pieces of ht. Who, for example, could have imagined that we'd l our cover 'way up in Monmouth, Maine? But there it s—a romantic canvas of Bishop Asbury, *The Man on rseback,* by **Harry Hayman Cochrane.** How could get it photographed in color? The pastor, the Rev. **eph E. LeMaster,** remembered that a *Look* pho- rapher had once shot it. Could we borrow the trans- ency? *Look* was willing as Barkis . . .

Harry Cochrane, a devout Methodist, had lived quietly Monmouth (population 500) until his death in 1946. ere he had written a two-volume local history and was wn also as a musician, but he will be remembered best his works of art that adorn some 200 churches and ge halls in New England. His Asbury canvas, however, d rolled up in a barn until discovered by a neighbor o had it mounted on the wall of Monmouth United urch (Congregational-Methodist).

Speaking of paintings, we're a bit proud that most of art in this issue is from our own **Floyd Johnson.** He nt more than 200 hours doing those historical water ors; he and others put in uncounted additional hours king them authentic.

Details for that one of Captain Webb, page 29, puzzled at first. Our research people finally turned up a print a British officer of the period. But what color were the els? British Information Service in New York said a ndon expert could tell us—if he knew Webb's regiment. l chance, we learned from a British Methodist publica- h that Prof. **Marvin E. Harvey,** back in this country the South Dakota School of Mines, was researching bb. Did he know the answer to our question? He tainly did: the 48th Regiment of Foot! London said the els weren't blue, as Floyd had painted them, but buff—so, h a grin and a sigh, Floyd made them buff.

Yes, the trail of research has been long but fascinating. w the result is in your hands. We hope you, too, will ne to share with us a growing pride in the heritage of dynamic Methodism.

—Your Editors

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Established in 1826 as Christian Advocate.

The Midmonth Magazine for Methodist families.

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Selected Bits from Your

Letters

They're Wage Slaves

DENISE ANNE KINZLEY
Salem, S.Dak.

In reference to Kay Robbins' letter in the September TOGETHER [who was bored with usual MYF money-raising stunts].

Our MYF had a Slave Auction in which our members were auctioned off to people in our young-marrieds' club to work out our "pledges." Girls did baby-sitting, ironing, general housework, raked lawns, and the boys did general outside work. We raised $50—but we are a small MYF. A larger one could do even better.

This Mother's Going Home

MRS. REX SANDERSON
Muleshoe, Tex.

Crystal Jackson's Mothers, Go Home! [*September, 1959, page 17*] was the most wonderful article I have ever read in my life. It sure did hit home with me, I can tell you that.

We have a 13-month-old son, for whom we waited 5 long years, and I have been working ever since he was 7 months old because I thought he just had to have a certain amount of things that his Daddy's salary did not take care of. I have a wonderful lady who keeps him and she loves him dearly, but I do miss him so much, and I've missed so many of the cute things that he has done.

I now have made plans to quit working the first of the year, and your wonderful article has helped to inspire that decision. Again, thank you from the bottom of my heart—and may God bless you!

So many warm-hearted and/or hot-headed letters have come in about the article that we're planning to present a generous sample as a powwow in an early issue.—EDS.

Hip Wo Is 35 Years Old

TSO TIN TAAM, *Pastor*
Chinese Methodist Church
San Francisco, Calif.

The September color pictorial on the Hip Wo Chinese School [*page 37*] conducted in our church has drawn favorable comment. Hundreds of Chinese students have attended Hip Wo in its 35 years of existence and are the better for it.

Methodists should know that Presbyterians and Congregationalists share i expenses; in addition, the Methodi Board of Missions gives $60 a mont in partial support of a teacher Chinese language. If funds could b secured to pay for a worker in religiou education, it would immeasurabl strengthen the spiritual impact of ou school.

What of Lunar Real Estate?

BURL DALTON
Chicago, Ill.

I was reading Wernher von Braun Missiles and Civilization [*October, 195 page 14*] when news came that th Soviets had put a rocket on the moo —a possibility von Braun was discus ing. Congratulations from a new sub scriber! Was the almost simultaneou appearance of this article a coincidenc or deliberate editorial timing?

Now that a Red rocket is on th moon, what happens? Does it mea Russia owns the moon? If not, wh does—or, rather, who will? This im portant question, of grave concern future generations, is *Powwow* materia

Real-estate problems on the moo were aired in our Powwow for Ma 1958, Who Should Own The Moon *Participants were rocket scientist Joh P. Hagen, Senator John Sparkma Bishop Marvin Franklin, and Sir Lesl Munro, president, UN General Assem bly.*—EDS.

The Lesser of Two Horrors

J. TROY PICKENS
Ireland, W.Va.

I am having my grandchildren rea —And Sudden Death [*June, 1959, pa 14*]. I would much rather they wou go through the horrors of reading suc articles than to experience them on th highway.

Spike Taught the Lesson

RICHARD R. DAVIS, *Pastor*
Portland, Me.

[*Re:* Explaining Death to Childre *October, 1959, page 23*].

I often officiate at funeral servic and try to give some meaning to dea for those left behind. Recently I met m harshest test—in a child's question.

Our dog, Spike, had to be taken awa When I broke the news to my thre boys, the two younger children quick recovered. My oldest boy, eight, wa

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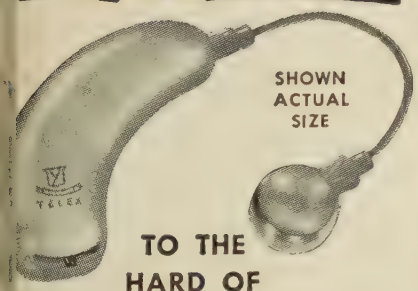

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not so easily consoled. Spike's leaving was his first real grief.

The night before Spike was to leave I brought the dog up to the boys' room and let him lie on the bed where they could pet him and talk to him. I tried to answer their questions by saying that they would find him again someday. The eight-year-old cried out, "How can I find my dog if he is dust?" The child had touched on a question that is as old as man. After what seemed an eternity I found the words to answer: "God in his wisdom has established laws that make it impossible to destroy anything, and even though this dog's body became dust nothing would really ever be lost except the form in which we know him. We love Spike and now we are going to lose him, and it is very hard. The Bible and the teachings of Jesus have an answer for us and it is this: If we lose something that we really love with all our heart and mind and soul, and what we have lost becomes dust, we can find it again if we keep on loving. And then someday, somewhere, sometime we will find that love in another form."

Tom Webb: 30 Not 600 Pounds

MRS. W. J. EMBURY
Farmington, Mich.

That most interesting feature about John Street Methodist Church [*see* Three Historic Methodist Churches, *June, 1959, page 37*] contains an error. Capt. Thomas Webb subscribed to Wesley Chapel not 600 pounds as stated, but 30 pounds, plus 3 pounds 4 shillings. The amount asked for the land was 600 pounds, according to the first deed of sale dated March 30, 1768. The subscription list itself totals 418 pounds 3 shillings 6 pence. In my genealogy and history of the Embury family I have had occasion to refer to this subscription list many times.

You're right, Mrs. Embury—and our acknowledgment is graced by knowledge that it was an Embury who first preached at John Street Church (see page 29).—EDS.

She's Glad to Be Proved Wrong

MRS. EDWIN R. MEYER
Northport, N.Y.

In the December, 1958, issue of TOGETHER you printed a letter from me concerning a picture in August 1958 of children at Casa Materna, in Italy, singing *God Bless America* in which I suggested that the Christian way would be to teach them to sing "God Bless Italy." Now I've learned that this picture was taken in 1956 when the Casa Materna choir was preparing for a U.S. tour and was learning the song as a gesture of friendship.

I am truly glad that I was wrong—especially since my attention had been called to this picture originally by one

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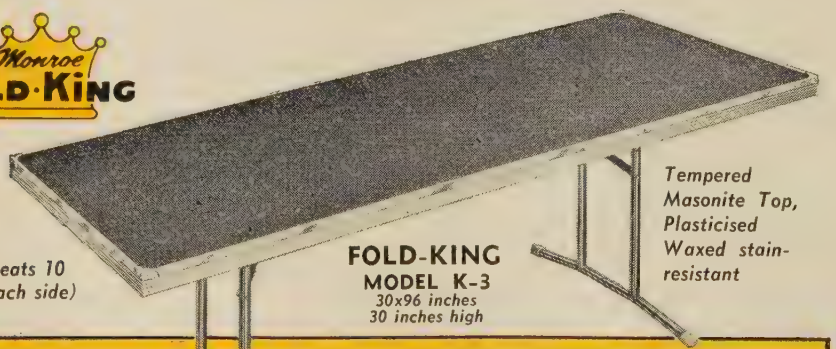

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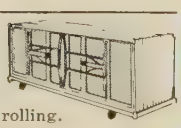

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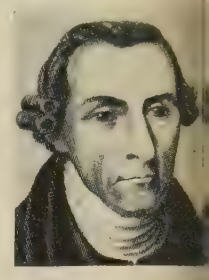
who used it as an argument to prove to me that our Methodist Church is something less than Christian—which I do not believe.

Was It Patrick or 'Madam'?

MRS. FRANCES WEAVER
Fort Lauderdale, Fla.

When I got to page 31 of the August issue of TOGETHER, I let out a wild whoop! Madam Russell—sister of



Madam Russell and her brother . . .

Patrick Henry—was my great-great-great-grandmother.

It was family tradition that the Henry in Emory and Henry College in Virginia was for her and Isaac Patton Martin says in *History of Methodism in Holston Conference* (page 41):

"When Holston Conference met, in 1836, land had been secured and the erection of buildings had begun. The Manual Labor School was named Emory and Henry College in honor of Bishop John Emory and Madam Russell, nee Elizabeth Henry."

The Virginia highway department's sign gives credit to her more famous brother and the college believes it was Patrick. But it was Elizabeth's family who made contributions and were Methodists: why would they name the college for Patrick who was an Episcopalian?

This sounds to us a bit like a family squabble—so we'll just report and retire. Gracious and generous Madam Russell deserved every honor Methodism can bestow!—EDS.

From a Visiting Anglican . . .

JAMES ELLIOTT
Springfield, Ky.

As a visiting Englishman I was very interested in your excellent magazine and especially your informative article on English Methodism by Hartzel Spence [*July, 1959, page 24*]. Yet as a lay member of the Church of England I should point out the following:

1. The Anglican Church receives no financial help from the State. All the State pays is prison and army chaplains—as it does for all denominations.

2. Cathedrals are a great burden to the Church and upkeep is enormous.

3. The Church receives help from the State for her schools, on *exactly* the

"Because I wasn't getting enough sleep, my doctor started me on Postum!"

"**There's nothing** worse than staring at the ceiling all night. I know. I used to. Just too keyed up to sleep. And how tired I always was the next day!

"I finally went to the doctor. He said I might be like a lot of people he'd seen lately: drinking too much coffee. He explained that some people can't take all the caffein in coffee all the time; suggested I start drinking Postum instead. Postum hasn't a speck of caffein in it, can't irritate your nerves or keep you awake.

"I took his advice. And in just a few days I began to sleep better. Why don't you try Postum for 30 days? You'll find yourself sleeping better—and feeling livelier, too. And you'll like the way Postum tastes."

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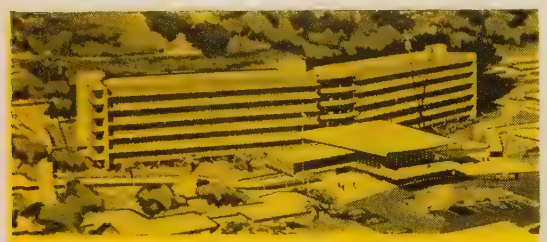

Exterior of main building, Southern California's finest retirement home, Wesley Palms.

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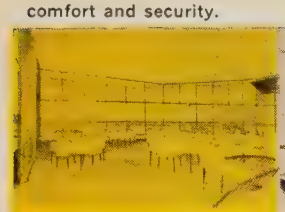
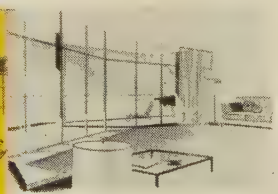


Meals, specially planned by dietitian, are served in this cheerful dining room.



California sunshine brightens the solarium on each floor.

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TOTAL	$30,008	$25,481	21,353

Above figures are based on a $7,500 apartment. Life care fee, included in above figures, is established by actuarial life-expectancy tables.

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APPLICATIONS FROM METHODISTS RECEIVE PREFERENTIAL CONSIDERATION

basis as does the Roman Church. e Methodist Church has probably most alive and effective youth or- ation in England. As your article d, there is a significant movement rd union among the denomina- , and we do pray, "that they may ne." [John 17:22.]

Ponder: Eyes for Others

RS. ALFRED JONES
pe Girardeau, Mo.

vas glad to see Miss Lucille Miller's in the August TOGETHER [page concerning the eye bank. If any write: Eye Bank of Sight Restora- (210 East 64th St., New York 21,) it will send information.

know of no greater gift to leave your eyes—when you have no of them—that someone else may loved ones and beauty of God's .

ophomore, Has Opinions

RL PAISLEY
nsing, N.Car.

nen we first began to receive THER, I only read Dr. Barbour's page. Slowly I became interested her parts. Now I find myself read- t from cover to cover, and especial- njoy the stories and beautifully trated articles.

m 19 years old, and a sophomore in ge. Congratulations again for your ribution to Methodism everywhere.

ere's the 'Power House'?

RS. K. S. CASSELL
Soto, Mo.

GETHER has been a gift subscription for the past two years and I have yed it tremendously. Especially was terested in Should Church Doors Kept Unlocked? [*July, page 33*]. e point in question was theft and alism. But the thing that I have most seriously concerned about, a number of years, is that the hodist Church has joined other de- inations in closing their doors to Sunday-night service and the mid- prayer meeting, which was once idered the "power house" of the ch.

ee Looks, Six Prongs!

ON J. KLINGENSMITH
mont, N.Dak.

had to polish my glasses and look e times to be sure I saw what I on page 42 of July, a color photo of otted deer with six prong antlers! have whitetail (Virginia) and mule- deer around here. The first-year s are spotted until they take on brown winter coat. Their antlers never more than spikes an inch or long by the time they lose their s.

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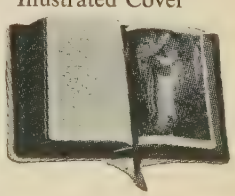

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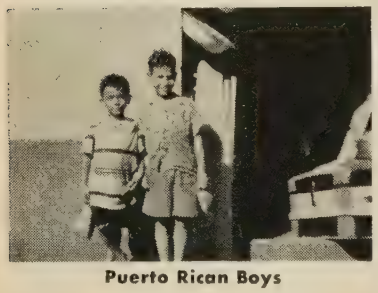
North American Indian Grandmother

Gentleman of Old Korea



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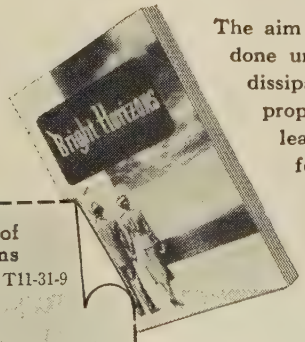

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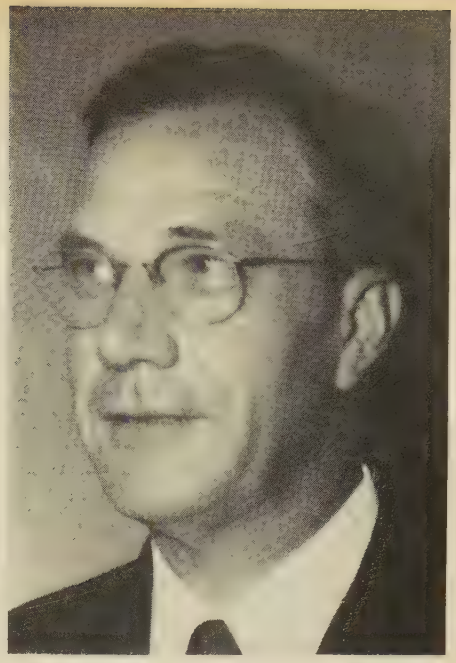
Personal Testimony

A Prayer for The Methodist Church



By BISHOP MARVIN A. FRANKLIN
President, Council of Bishops

OUR FATHER, we thank thee for thrusting forth The Methodist Church
America nearly two centuries ago to reform the continent, to spread
iptural holiness throughout the land, and to be a witness for thee in all the earth.
hou didst commission her to be militant, marching, and missionary. Thou didst combine in her
e piety of life and enlightenment of mind, and made her face tasks with heroic enthusiasm.

We praise thee for her steadfast faith, her high hope, and her abiding love.
hou hast placed the mantle of compassion about her, and burdened her with a consuming concern
r the salvation of the lost. We give thee hearty thanks for her call to preach the good news
forgiveness and reconciliation among all races and nations. Thou hast taught her to know
e feet of little children can be set upon the King's highway and the most hardened sinner can
made over by thy redeeming grace.

We thank thee for glorious hymns of our church, coming from deep emotions
thy children who had the joyous experience of passing from death unto life. Through them
y radiance shines forth and in their singing the hearts of thy children are strangely warmed again.

We rejoice that thy unearthly power has been upon our Methodism in all the world,
rning our timidity into boldness, our weakness into strength, and making us
empt and accomplish modern miracles in thy name.

Thou hast given us breadth of understanding, and hast saved us from bigotry, pettiness,
d narrowness. Thou hast led us to join forces with thy people of every faith and order,
d work with them toward a new world of righteousness and brotherhood.

We thank thee that we proclaim a triumphant Gospel and believe thou art stronger
an all the powers of darkness, and that final victory belongs to thee.

In these days of tension across the world, grant that our church may be clothed
th thy Holy Spirit and that we may continue to be more than conquerors,
rough Jesus Christ our Lord. Amen.

1789-1959 History Repeats

Calling on the President is an old Methodist custom, it seems. Washington had just been inaugurated in 1789 when a delegation led by Bishops Coke and Asbury assured him of Methodist loyalty to the new republic. The warmth of Washington's response glows through his formal reply, for the five-year-old Methodist church was the first publicly to avow allegiance. In 1959, Methodism's bishops again went calling on the chief executive of the nation.

The text of the Methodist address to President Washington was dated May 29, 1789, at New York City, then the capital city of the United States. It follows:

SIR: We, the bishops of the Methodist-Episcopal Church, humbly beg leave, in the name of our society collectively in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations, on your appointment to the presidentship of these states. We are conscious from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full a confidence to your wisdom and integrity, for the preservation of those civil and religious liberties which have been transmitted to us by the providence of God, and the glorious revolution, as we believe, ought to be reposed in man.

We have received the most grateful satisfaction, from the humble and entire dependence on the Great Governor of the universe which you have repeatedly expressed, acknowledging him the source of every blessing, and particularly of the most excellent constitution of these states, which is at present the admiration of the world, and may in future become its great exemplar for imitation; and hence we enjoy a holy expectation that you will always prove a faithful and impartial patron of genuine, vital religion—the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of his Holy Spirit, that may enable you to fill up your important station to his glory, the good of his church, the happiness and prosperity of the United States, and the welfare of mankind.

Signed in behalf of the Methodist-Episcopal church,

THOMAS COKE
FRANCIS ASBURY

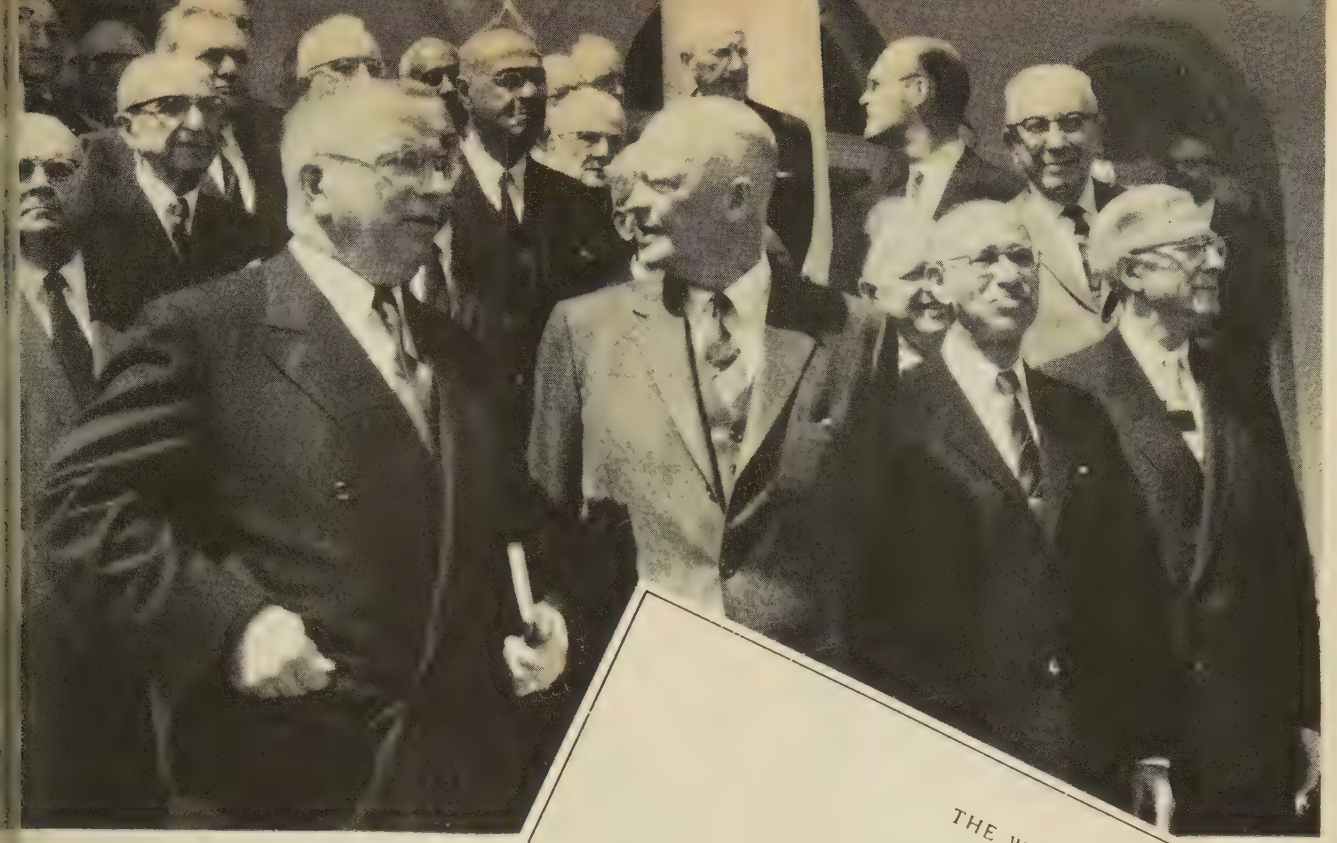
President Washington's response was dated May 29, 1789, though it also had been carefully prepared in advance. He formally addressed it "To the Bishops of the Methodist Episcopal Church in the United States":

GENTLEMEN: I return you individually, and through you to your Society collectively in the United States, my thanks for the demonstration of affection and the expression of joy offered in their behalf on my late appointment. It shall be

my endeavor to manifest the purity of my inclinations fo promoting the happiness of mankind, as well as the sin cerity of my desires to contribute whatever may be in m power toward the civil and religious liberties of the Ameri can people. In pursuing this line of conduct, I hope, b the assistance of the Divine Providence, not altogether t disappoint the confidence which you have been pleased t repose in me.

It always affords me satisfaction when I find a concur rence of sentiment and practice between all conscientiou men, in acknowledgments of homage to the great Governo of the universe, and in professions of support to a just civi government. After mentioning that I trust the people o every denomination who demean themselves as good citi zens will have occasion to be convinced that I shall alway strive to prove a faithful and impartial patron of genuin vital religion, I must assure you, in particular, that I tak in the kindest part the promise you make of presenting your prayers to the throne of grace for me; and that likewise implore the Divine benediction on yourselves an your religious community.

GEORGE WASHINGTON



Council of Bishops, ting in Washington last ng, was informally greeted President Eisenhower he White House.

1789 visit was as friendly, but much e formal. For this ure in color, page 35.

THE WHITE HOUSE
WASHINGTON

June 27, 1959

Dear Bishop Short:

It was a pleasure to receive the Council of Bishops here this spring during the one hundred and seventy-fifth anniversary year of the Methodist Church in America.

I was moved by Bishop Oxnam's reading of the historic letter to George Washington written by your leaders long ago. From the early days of our Republic, the Methodist Church has been closely associated with the growth of our land and our national ideals. The zeal that inspired its "Circuit Riders" contributed much to our frontier communities. Now, from coast to coast -- and on distant shores -- the churches, hospitals, colleges and benevolent institutions of Methodism continue to strengthen the lives of our people.

We live again in frontier times. For this reason, men of goodwill must join in an inspired effort to advance the cause of peace and justice across the face of the earth. In this great endeavor, I know the Methodist Church will continue to carry its full share of responsibility and honor.

Sincerely,

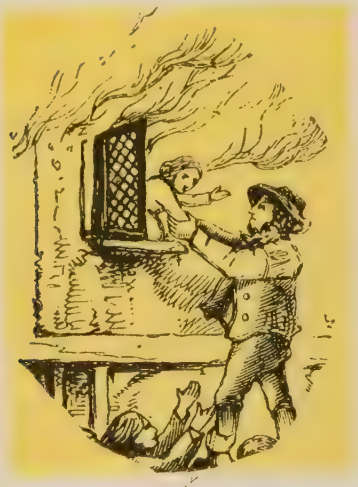
Dwight D. Eisenhower

Bishop Roy H. Short
201 Eighth Avenue, South
Nashville 3, Tennessee

No. 6 in a series on "People Called Methodists":
JOHN WESLEY, FOUNDER OF METHODISM

His Mother Called Him 'Jackie'

The boy, age 13, at London's Charterhouse school. Below: his rescue from the Epworth Rectory fire.



Samuel and Susanna, proud parents of 19.

Formative years: the methodical tutelage of his well-educated mother had a profound influence on John. Susanna was both religious and independent. When Samuel was absent she began holding services in the home because she did not believe the assistant curate's sermons were adequate for her family.

ONE DARK NIGHT in 1709 flames crackled through the thatched roof and roared through the home of the Rev. Samuel Wesley near Epworth, England. As neighbors raced to help with buckets of water a cry and sob swept the spectators. They saw the face of five-year-old John at a second-story window. At the last minute, a husky youth mounted the shoulders of bystanders and pulled the small boy to safety.

"A brand plucked from the burning!" was John's later prayerful explanation. His mother loved all her children—but from that day the brilliant and beautiful Susanna Wesley believed Jackie's miraculous deliverance meant that God had in store for him a great destiny.

History proved her right. For her Jackie to be remembered as the founder of Methodism alone would have been destiny enough, for the Methodist movement today numbers 40 million adherents in more than 50 nations. It started at Oxford where John and his brother, Charles, were leaders of a small group of students in the Holy Club.

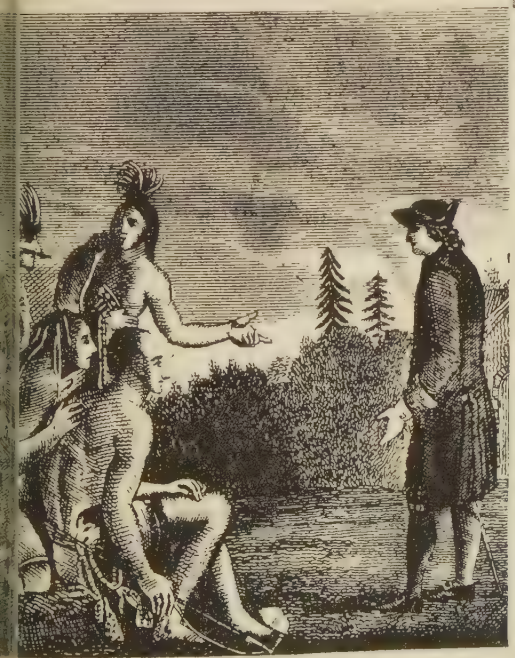
John Wesley was born June 17, 1703 (old style), one of 19 children who lived, or died, in the rectory at Epworth. As a young Anglican priest, he undertook a mission to the Indians and settlers in colonial Georgia. Later, because the doors of the English Church were closed to him, he took to the fields—was later to say, "The world is my parish." He preached some 40,000 sermons, traveled, mostly on horseback, 250,000 miles; wrote 440 books, tracts

e bookworms: the brothers John and arles read on long walks together. equently one would stray off the d, or blunder into knee-deep mud!

Methodism was born in a university—a tradition it cherishes. At Christ Church College, Oxford, John (right) and Charles were leaders of the Holy Club, first organized to study the Scriptures. Members had such stern rules of study and piety that less reverent students called them "Methodists."

Calm Moravians in a storm, en route to Georgia, stabbed John with a feeling that his own faith lacked a vital spark.

s missionary work among the orgia colonists and Indians in 1736 s a disappointment to John. Deeply ncerned, he returned to England.



His awakening: the pivotal event in Wesley's life came at the meeting of a pious society on Aldersgate Street, London, in 1738. He attended somewhat unwillingly, but found his heart "strangely warmed." At long last, he had found his faith!

Though Wesley was an Anglican clergyman, the church resented his "enthusiasm." So he preache wherever he could, often facing murderous mobs such as this one at Wednesbur

It was not Wesley's nature to waste time while traveling 250,000 miles. He fitted a desk into his coach, writing sermons and even books on the road.

and pamphlets. He faced riotin mobs, but emerged unharmed an became revered and respected.

Most portraits create the impre sion of a stern, humorless, rath grim and single-minded man. T know the real John Wesley—th warm, human personality who ha a sincere concern for people—w must turn to his letters and to con mentaries of his contemporarie True, he had profound religious co victions, but he was also an ope minded man who said, on mo matters, "The Methodists alone c not insist on your holding this that opinion; but they think and l think."

His physician and biographer, D John Whitehead, wrote: "It w impossible to be long in his com pany, either in public or privat without partaking of his placid chee fulness."

Alexander Knox wrote that ch dren, as well as serious-minde adults, enjoyed his company. But is doubtful that Wesley—an inte lectual giant and the most pious men—really understood childre

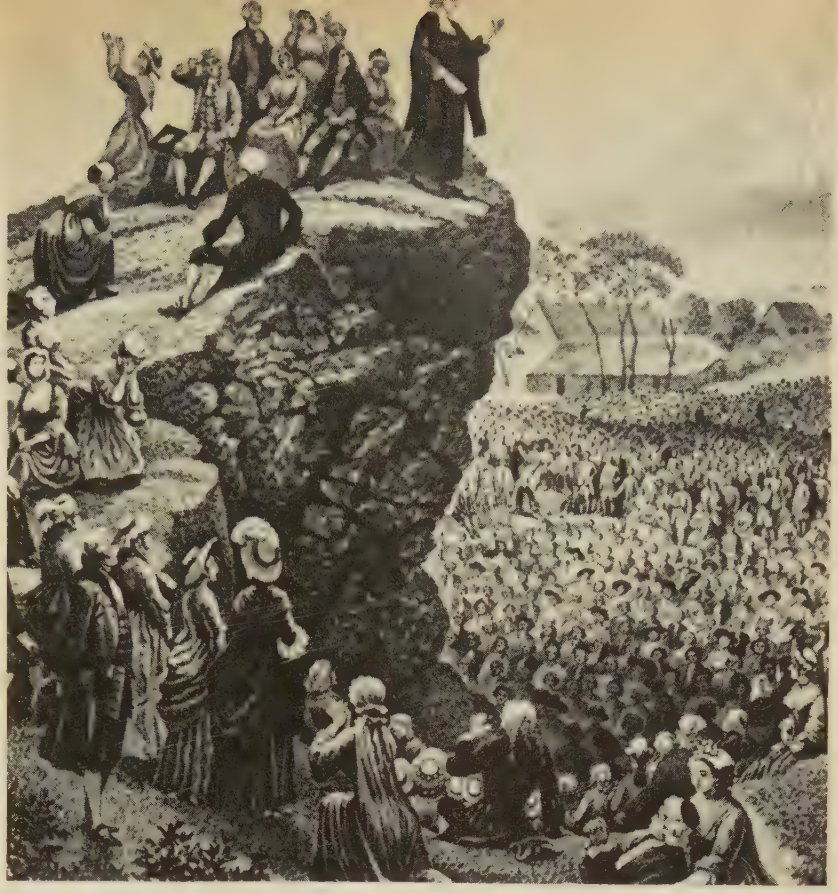
s. John Wesley: she found the life n evangelist's wife to be intolerable.

rtainly, he didn't understand men. His love affair with Sophia pkey in Georgia didn't work out, l later in England, Charles Wesley ke up his brother's romance with ace Murray. When at the age of 47 married the widowed Mrs. zeille, he chose a woman whose perament wasn't fitted to his vels and his dedicated life. She d several years after leaving him, he learned of her death too late attend her funeral.

Physically, he was not an imposing n. He was five feet four inches , weighed less than 130 pounds. hands, wrists, and ankles were all; his nose aquiline; his dark eyes id and compelling. He believed ur godliness is the devil's reli-n" and that Methodists should be oyous, singing people. His interests re universal. He experimented in dicine because he wanted to re-e human suffering. In his life-e, he gave away $200,000, died at 87, purposely poor.

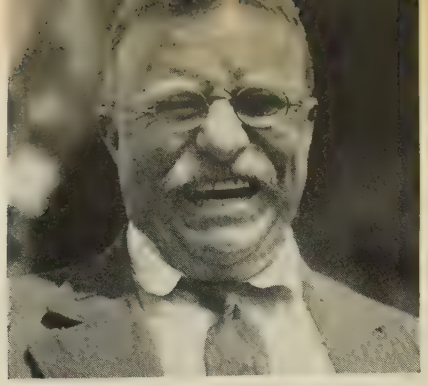
Prominent people, as well as the mble, delighted in his companion-o. One was Dr. Samuel Johnson, gland's eminent man of letters. Dr. Johnson once told Boswell: hate to meet John Wesley. The enchants you with his conversa-n, and then breaks away to go l visit some old woman." Thus, in episode, Dr. Johnson gave clue l testimony of Wesley's concern people—a characteristic that has nped Methodism to this day.

For supplementary reading see the follow-in TOGETHER: Circuit Rider of the Cen-s, *May, 1957;* Wesleys in Georgia *and* Made Methodists Sing, *September, 1957;* tracking John Wesley, *July, 1958, and* her of Methodism, *April, 1958.*)



He frequently exhorted in fields and coalpits of England. A favorite spot was Gwennap pit amphitheater where it is said 30,000 once heard him.

"The best of all, God is with us," were Wesley's last words. Below is an artist's idealized conception of the followers gathered around his deathbed.



THEODORE ROOSEVELT *on Methodism*:

"Its history is indissolubly interwoven with the history of our country. . . . Its essential democracy, its fiery and restless energy of spirit and the wide play that it gave to individual initiative . . . make it peculiarly congenial to a hardy and virile folk . . . engaged in the stern work of conquering a continent."

The American Dream

By JAMES TRUSLOW ADAMS

Late great historian of the American scene

THE FRONTIER has stretched from our doors until almost yesterday. A continent which scarce sufficed to maintain a half million savages now supports nearly 250 times that number of as active and industrious people as there are in the world. The huge and empty land has been filled with homes, roads, railways, schools, colleges, hospitals, and all the comforts of the most advanced material civilization. The mere physical tasks have been stupendous and unparalleled.

If the things listed were all we had had to contribute, America would have made no distinctive and unique gift to mankind. But there has been also the *American dream*, that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement. It is not a dream of motorcars and high wages merely, but a dream of a social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the circumstances of birth or of position.

I once had an intelligent young Frenchman as guest in New York, and after a few days I asked him what struck him most among his new impressions. Without hesitation, he replied, "The way that everyone of every sort looks you right in the eye, without a thought of inequality." Some time ago a foreigner who used to do some work for me, and who had picked up a very fair education, used occasionally to sit and chat with me in my study after he had finished his work. One day he said that such a relationship was the great difference between America and his homeland. There, he said, "I would do my work and might get a pleasant word, but I could never sit and talk like this. There is a difference there between social grades which cannot be got over. I would not talk to you there as man to man, but as my employer."

No, the American dream that has lured tens of millions of all nations to our shores has been much more than a dream of merely material plenty. It has been much more than that. It has been a dream of being able to grow to fullest development as man and woman, unhampered by the barriers which had slowly been erected in older civilizations, unrepressed by social orders which had developed for the benefit of classes rather than for the simple human being of any and every class. An... that dream has been realized more fully in actual life here than anywhere else, though very imperfectly even among ourselves.

It has been a great epic and a great dream. What, now, of the future?

There is danger in the present popular theory of the high-wage scale. The danger lies in the fact that the theory is advanced, not for the purpose of creating a better type of man by increasing his leisure and the opportunity for making a wise use of it, but for the sole purpose of increasing his powers as a "consumer."

We point with pride to our "national income," but when we turn from the single figure of total income to the incomes of individuals we find a very marked injustice in its distribution. There is no reason why wealth, which is a social product, should not be more equitably controlled and distributed in the interests of society. But, unless we settle on the values of life, we are likely to attack in a wrong direction. What is a better and richer life for all men? If the American dream is to come true and to abide with us, it will, at bottom, depend on the people themselves.

When a man staked out a clearing and saw his wife and children without shelter, there was no need to discuss what were the real values in

This classic of America's historical lore is from *The Epic of America*, an Atlantic Monthly Press book (Little, Brown and Company, © 1931). *The Reader's Digest*, noting the book, said, "An inspiration to all who would understand the story and promise of their country, it deserves a place in every American home."

humane and satisfying life. The
es had to be chopped, the log
t built, the stumps burned, and the
rn planted. Simplification became
abit of mind and was carried into
r lives long after the clearing had
come a prosperous city. We no
nger have the frontier to divert us
to absorb our energies. Unless we
n agree on what the values of life
, we clearly can have no goal in
ucation, and if we have no goal,
discussion of methods is futile.
If the American dream is to be a
lity, our communal spiritual and
ellectual life must be distinctly
gher than elsewhere, where classes
d groups have their separate in-
ests and lives. If the dream is to
me true, those on top, financially,
ellectually, or otherwise, have got
devote themselves to the "Great
ciety," and those who are below in
scale have got to strive to rise,
t merely economically, but cul-
rally. We cannot become a great
mocracy by giving ourselves up as
dividuals to selfishness, physical
nfort, and cheap amusements. The
ry foundation of the American
eam of a better and richer life for
is that all, in varying degrees,
ll be capable of wanting to share
it. It can never be wrought into
eality by cheap people or by "keep-
g up with the Joneses." Lincoln
s not great because he was born
a log cabin, but because he got out
it—that is, because he rose above
poverty, ignorance, lack of am-
ion, shiftlessness of character, con-
ntment with mean things and low
ns which kept so many thousands
the huts where they were born.
We can look neither to the gov-
nment nor to the heads of the great
porations to guide us into the
ths of a satisfying and humane ex-
ence as a great nation unless we,
multitudinous individuals, de-
lop greatness in our own souls.
So long also as we are ourselves
content with a mere extension of the physical basis of existence, with the multiplying of our material possessions, it is absurd to think that the men who can utilize that public attitude for the gaining of infinite wealth and power for themselves will abandon both to become spiritual leaders of a democracy that despises spiritual things.

Just so long as wealth and power are our sole badges of success, so long will ambitious men strive to attain them. Under our political system it is useless, save by the rarest of happy incidents, to expect a politician to rise higher than the source of his power.

One interesting question with regard to the American mind is whether our long subjection to the frontier has produced a new type. Can we hold to the good and escape from the bad? Are the dream and the idealism of the frontier inextricably involved with the ugly scars which have also been left on us by our three centuries of exploitation and conquest of the continent?

We have seen how some of these scars were obtained; how it was that we came to insist upon business and money-making and material improvement as good in themselves; how they took on the aspects of moral virtues; how we came to consider an unthinking optimism essential; how we refused to look on the seamy and sordid realities of any situation in which we found ourselves; how we regarded criticism as obstructive and dangerous for our new communities; how we came to think manners undemocratic, and a cultivated mind a hindrance to success, a sign of inefficient effeminacy; how size and statistics of material development came to be more important in our eyes than quality and spiritual values; how, in the ever-shifting advance of the frontier, we came to lose sight of the past in hopes for the future; how our education tended to become utilitarian or aimless; how we forgot to *live,* in our struggling past to "make a living."

The prospect is discouraging today, but not hopeless. There are not a few signs of promise now in the sky, signs that the people themselves are beginning once again to crave something more than is vouchsafed to them in the toils and toys of the mass-production age. We have a long and arduous road to travel if we are to realize our American dream in the life of our nation, but if we fail there is nothing left but the old eternal round.

The alternative is the failure of self-government, the failure of the common man to rise to full stature, the failure of all that the American dream has held of hope and promise for mankind.

"Lincoln was not great because he was born in a log cabin but because he got out of it."

This one-room cabin near Hodgenville, Ky., was built by Abraham's father, Thomas Lincoln. It still stands on the Lincoln farm, now enshrined in granite and marble.

Virginia gentleman farmer at Mt. Vernon bids farewell to the Man of the Year.

It Was News in 1784

By ***WAYNE C. GROVER,*** *Archivist of the United States*

THE WORLD of 1784 was still reeling from wars recently ended—just as is ours, 175 years later.

The French and Indian War, known to Europeans as the Seven Years' War, ended in 1763 with the British in possession of Canada and lands east of the Mississippi. French resentment boiled up a few years later to help the 13 rebellious American colonies win independence. The Treaty of Paris, signed September 3, 1783, was still big news in the United States in 1784.

Visitor from France: What warmed cockles of American hearts that year was the visit of a slim young French nobleman—the Marquis de Lafayette. Huzzahs and thundering cannon marked his triumphal journey to Boston from Mount Vernon, where he had spent 11 days with his old commander in chief, General Washington. The tour lasted from August 4 to Christmas Day, and it anticipated an even longer and more exuberant visit to America in 1824.

King George III

No question! In 1784 America's favorite foreign country was France, and the Man of the Year was Lafayette.

News from England: George III was still on the throne—and a surprisingly good loser, for soon he was to tell Ambassador John Adams: I will be very frank with you. I was the last to consent to the separation. But the separation having been made and having become unavoidable, I have always said, as I say now, that I would be the first to meet the friendship of the United States as an independent power.

His prime minister was brilliant William Pitt the younger, whose attention centered on India, where troubles were brewing a strong cup of tea. But his India Act of 1784 put the East India Company under crown control. England's hold lasted until 1947.

Socially, England was still a land of frightful contrasts between rich and poor. Despite the death penalty, even for minor offenses, crime flourished. The Industrial Revolution already was thriving on long hours, child labor, and poor pay. Carlyle summed up 18th-century England caustically: "Soul extinct, stomach well alive."

England was not loved by Americans in 1784. The burning of coastal towns and the horrors of Indian raids were still too fresh in memories of the patriots.

The years have wrought great changes: twice the United States and Britain have been wartime allies. In 1959 as he departed after a visit with President Eisenhower, Winston Churchill fervently spoke up for a union of English-speaking peoples.

The New Nation: During the seven years of the Revolution, it has been said that of some 2½ million colonists, a third were strong loyalists; a third were

ent patriots; the other third didn't care how the dice
history fell. But somehow the war was won. The real
came when George III's soldiers and German mer-
aries had sailed for home.

Could America win the peace? That was the big
stion as 1784 opened. Back in England, many poli-
ns confidently predicted that the mother country
uld soon regather its erring American brood as a hen
s its chicks.

merica's first attempt at self-government was falter-
in 1784. The last of the 13 colonies had consented in
to a loose organization under the Articles of Con-
ration which guaranteed each state "its sovereignty,
dom, and independence." Congress could manage
ign affairs, could declare war, could coin and borrow
ney. But it couldn't collect taxes, control foreign
merce, or compel the states to obey its laws.

y 1784 leading patriots realized that there must be
ronger central government. This was to come in
, when the Constitution—one of the historic treasures
xhibit at the National Archives—went into effect and
rge Washington was inaugurated as President.

*ooking ahead: 161 years would pass before the
ted States would, in 1945 at San Francisco, become
rty to an attempt to reconcile national sovereignties
world weal—the United Nations.*

opulation: In 1784 about 3 million people lived in
United States, most of them near the Atlantic.
gest cities, in order of size, were Philadelphia, New
k, Boston, Charleston, S.C., and Baltimore.

*oday, the population of the United States is estimated
76 million, and Chicago, Los Angeles, and Detroit
among the five largest cities.*

rmed Services: On June 2, 1784, Congress disbanded
t remained of the Continental Army—except 80
and a handful of officers to guard stores at Fort
and West Point. Next day, however, Congress had
ll upon the states for 700 militia to combat Indians
Pennsylvania and Kentucky.

*n January 1, 1959, the United States had 2,567,000
and women in the armed forces—891,000 in the
y, 635,000 in the Navy, 188,000 in the Marines, and
000 in the Air Force.*

rade and Commerce: In 1784 the first American
sailed from New York around Cape Horn to
ton and started the profitable China trade. That
e year John Jacob Astor, a German immigrant who
to found a fortune from furs and shipping, arrived
New York with seven flutes as his stock in trade.

he Revolution had stimulated home industry. With
orts cut off, Americans had to grow more flax and
more sheep for wool—and most of these products
spun and woven into linsey-woolsey. Before the
olution, sawmills, grist mills, paper mills, iron works,
walks, and "glass manufactories" had been set up;
war made all these more necessary. Powder factories
started during the war, but they made a generally
rior product; not until 1802 was Du Pont's mill
olished on the Brandywine.

*y 1959 there were over 283,000 manufacturing plants
he United States. Over 67 million Americans had
in July, 1959. The estimated value of the gross
onal product exceeded $434 billion.*

Transportation: Washington certified that in September, 1784, he had seen a working model of James Rumsey's steamboat. But not until Fulton's *Clermont* chugged up the Hudson in 1807 did steam-propelled vessels begin to come into their own. Twenty-one years were to pass before the Baltimore and Ohio Railroad and the Chesapeake and Ohio Canal were begun.

Over in France balloons were the rage by 1784. The Robert brothers sent up the first hydrogen balloon, and invented a melon-shaped airship of silk, with a suspended car in which six men used silken oars for propulsion.

Benjamin Franklin, in Paris, saw Joseph Montgolfier experiment with a paper bag filled with hot air and immediately sensed the possibilities. Some day, he prophesied, troops would be dropped by parachute. Five thousand balloons carrying two men each would not cost more than five ships and could give "a new turn to human affairs."

By 1903—when the Wright brothers hop-skipped their fragile aricraft near Kitty Hawk, N.C.—119 years had elapsed. In 1959 nuclear-powered submarines were a reality and nuclear-powered airplanes were in the offing.

Taxation: After the Revolution it slowly dawned on Americans that being independent wasn't all "beer and skittles." Colonial taxes had fallen far short of repaying the cost of governance to Britain; now, Americans must foot the government bill—and pay for the war.

In 1784 a three-year depression was starting. The young republic owed about $44.5 million. That fall Robert Morris, who had helped finance the Revolution

Headline for 1784: King of Sweden watches as Madame Thible, opera star, sings aria in balloon over Lyon, France; first woman up in the air—that way!

out of his own pocket, resigned as Superintendent of Finance because he felt it wrong to "increase our debts, while the prospect of paying them diminishes." Scrip had become so worthless that the phrase "not worth a Continental" has passed into our language.

By 1959 the national indebtedness had risen from about $15 per person in 1784 to over $1,500 and the U.S. national debt was $285 billion.

The West: Virginia made big news in 1784 by ceding its lands northwest of the Ohio River. In the same year Congress adopted Jefferson's "plan of a temporary government of the Western territory" as a step on the road to the justly famous Northwest Ordinance of 1787.

Jefferson suggested that new states carved out of this territory be named: Sylvania, Michigania, Cherronesus, Assenisippia, Metropotamia, Illinoia, Saratoga, Washington, Polypotamia, and Pelisipia. He had many good ideas—but this wasn't one of them! In August, 1784, settlers west of the Alleghenies convened at Jonesboro in Tennessee, to organize the "state of Franklin" and elected John Sevier as governor. It was a better idea, but also died a-borning.

Just 175 years later, the original 13 states had grown to 50—as stars were being added to Old Glory for Alaska and Hawaii.

Literature: Only a few notable new books were published in 1784, such as Ethan Allen's *Reason, the Only Oracle of Man,* volume one of Jeremy Belknap's *History of New Hampshire,* Jedediah Morse's *Geography Made Easy,* and Benjamin Rush's *Inquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind.* In 1784 in all the United States there was only one daily newspaper, but 61 others came out weekly, monthly, or more irregularly.

In 1959 the U.S. had some 1,700 dailies and over 10,000 new books came off the press.

Art: Artists had slim pickings in 1784. Only three Americans of this period achieved fame—Benjamin West, John Singleton Copley, and Gilbert Stuart—and they won fame, not here, but in England. A few itinerant artists eked out a living by painting portraits.

In 1959 a poll taker estimated that 8 million Americans had at least experimented with oil painting.

Education: By 1784 the U.S. had 16 colleges, all church related or independent. The oldest was Harvard, established by Congregationalists in 1636. Public schools were few, though the first tax-supported school had opened at Dorchester, Mass., in 1639. Illiteracy was widespread.

In 1959 there were more than 1,900 "institutions of higher learning" in the United States.

Laboring Conditions: In 1784 those who labored worked from "kin see to kain't see," with a six-day week. There were no laws to prevent exploitation of apprentice "bound boys." Social security and unemployment insurance were unknown.

One hundred and seventy-five years later, 90 per cent of American workers were protected by social-security laws. The 40-hour week was standard.

Clothing: Homespun was in general use in 1784. Women wore long, sweeping dresses with many petticoats. Most men were still wearing knee breeches; trousers were to come in about the turn of the century. Quakers and other "plain" sects, however, had simplified their headgear by wearing flat-brimmed hats; these a many variants had begun to replace the three-corne hats with their cockades or plumes.

The first bale of cotton was shipped from Ame to England in 1784. Nine years later Samuel Slater est lished his cotton mill at Pawtucket, R.I.

More than 150 years would elapse before Americ women would wear nylon hose.

Housing: Wood and stone were chiefly used in buil ing. Although the first brick was made in Salem, Ma in 1629, for many years most brick came from Engla as ship ballast. Window glass was made in the coloni but much was imported. Most houses were heated wood-burning fireplaces in 1784, although Franklin 1742 had invented a stove to burn either wood or co

America of 1784 had no plate glass, aluminum sidi steel beams, air conditioners, or central heating; and f houses were more than two stories high.

Slavery: In 1784 slavery was on its way out in t North. By the end of the year the "Republic of V mont," the New England states, and Pennsylvania h either abolished slavery or provided for gradual eman pation. George Washington, though a slaveowner, h expressed himself as opposed to slavery. Some of framers of the Constitution wanted to prohibit importation of slaves immediately, but had compromis with a prohibition beginning in 1808. Eli Whitney vented his cotton gin in 1793, however, and slav shortly became embedded in the cotton-states' econo

President Lincoln issued the Emancipation Proc mation in 1863 and slavery was abolished by the Th teenth Amendment on December 18, 1865.

Religion: By 1784 the religious fires sparked Jonathan Edwards and others had burned low. Althou the frontier saw some revivals during the Revoluti French aid had lifted the stock of French ideas amo seaboard intellectuals. At Yale College, deism and rati alism were popular, and students went about call each other by such names as Diderot, Voltaire, a Rousseau. A decade later an American best seller wa be *The Age of Reason* by Tom Paine, whose *Comm Sense* had so aroused the colonists in '76.

On November 14, 1784, after refusal of his applicat by the Church of England, Samuel Seabury of Conne cut was consecrated by nonjuring Scottish prelates as first Episcopal bishop for America. The Protest Episcopal Church in America was organized in 17

English colonists had brought the state-church conc —Congregational in New Hampshire, Massachus and Connecticut; Anglican in Maryland, Virginia, N Carolina, South Carolina, and Georgia, and in N York City and three counties in New York St Thomas Jefferson agitated for separation of church state in Virginia and accomplished his purpose in 17 an achievement he ordered carved on his tombst along with founding the University of Virginia writing the Declaration of Independence.

As 1784 was waning, on December 24, some 60 M odist preachers gathered in an obscure meetinghous Baltimore to organize the Methodist Episcopal Chu

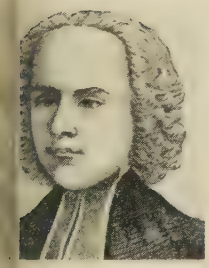
By 1850 it was the largest denomination in country. Today The Methodist Church has some 27, ministers, 10 million members, 40,000 congregation

When did Methodist work start in America? Where? And who did it? In 1916 a General Conference Commission did extensive research, but left these fascinating questions up in the air—and they still are there. So here I but note facts revealed by research and leave the answers to you!

—Elmer T. Clark
Exec.-Sec., American Association of Methodist Historical Societies

The Three Roots of AMERICAN METHODISM

1 *Whitefield . . . Philadelphia*



orge Whitefield 14-1770)

PHILADELPHIANS of Old St. George's Church like to trace their ancestry back to George Whitefield. And what Methodist church wouldn't!

Whitefield was one of the original "Methodists"—a member of the "Holy Club" at Oxford at the same time as the Wesley brothers. He was an eloquent orator and the first man in America to preach as a "Methodist."

Holding to the Calvinistic conviction of "predestina-n," he found ample room for his beliefs within thodism—but for six years his relations with John sley were strained. Wesley, though not anti-Calvinist, s a believer in the Arminian doctrine of "free grace." itefield resolved their theological conflict in 1747 and y remained warm friends. Wesley also preached his eral sermon. Whitefield first came to Savannah, Ga., 1738. There this "boy preacher" founded a Bethesda hanage, still in operation.

Upon his return to England, he found that the "estab-ed" churches had closed their doors to Methodists, as Wesley was to do later, he bypassed them and ached outdoors in fields and coalpits. This started Kingswood, near Bristol, where hardened miners were affected by his moving appeals that tears made "white ters" down their blackened cheeks.

The 25-year-old evangelist made a second trip to erica in 1739. Within a week after his arrival in iladelphia, he was preaching on the courthouse steps nd soon had crowds estimated at 30,000. Benjamin anklin found Whitefield's eloquence more than a tch for his thrifty spirit. Listening to a sermon and icipating a collection, Franklin "silently resolved that he should get nothing from me." Softening bit by bit as the sermon wore on, Franklin finally "empty'd my pocket wholly into the collector's dish, gold and all."

Franklin and Whitefield formed a warm friendship, which led Franklin to help build a meetinghouse for the preacher. The structure, also used as a Charity School, was later The Academy, and, finally, nucleus of the University of Pennsylvania. A statue of Whitefield, co-founder of the university, stands on the campus today.

Although Whitefield was "a fellow-father" of Methodism, according to one historian, he lacked Wesley's organizing ability and left no permanent "societies." But his followers were called "Methides." That old Pennsylvania-Dutch pronunciation was recalled by President Roosevelt during World War II in his comment that it "would do Winnie [Winston Churchill] good to hear the 'Methodys' sing."

The earliest known date of an organized "society" in Philadelphia is 1767. The site was a sail loft on Dock Creek (now Dock Street). There James Emerson, one

St. George's Church, purchased in 1769, still stands at 235 N. Fourth Street, Philadelphia.

of Whitefield's "Methides," had gathered a "class," and, when Captain Thomas Webb, British soldier and Wesley convert, arrived, he built it into a society of seven.

Growing rapidly, this new society moved to 8 Loxley Court, which still stands. By 1769, it was too small, so the group looked for a new meeting place. By fortunate coincidence, a bankrupt German Reformed Church group had auctioned its new church building, and it had been purchased by a mentally incompetent youth whose father wanted to be rid of it—even at a loss of money. It was bought for 650 pounds (about $1,820 today) by Miles Pennington, a society member, and conveyed to trustees by John Wesley's "Model Deed."

This is the present St. George's Church, first Methodist building to be called a "church." In use since 1769, it is the oldest continuous U.S. Methodist church and now is part of Independence National Historical Park.

Dwarfed by skyscrapers, church at 44 John Street is near the heart of New York's financial district.

2 *John Street... New York*

Barbara Heck (1734-1804)

"PHILIP, you must preach to us, or we shall all go to hell, and God will require our blood at your hands!" Those words, uttered in panic by Barbara Heck after she had broken up a home card game and thrown the deck into the fireplace, inspired her cousin, Philip Embury, to preach the first Methodist sermon in New York—or so the story goes.

Some historians, however, contend that Embury had preached from the time that he and a group of 12, who had constituted a "class" in Ballingren, Ireland, arrived in New York in 1760. At any rate, it's certain that Embury, who had been a local preacher in Ireland, preached to a congregation of five persons in his rented home at 10 Augustus Street in the autumn of 1766 and formed the first organized Methodist unit in New York.

The little group of five or six families to which Embury and Barbara Heck belonged came to New York from County Limerick. They were descendants of refugees who had settled in Ireland some 50 years before, having been driven from their farms in southern Germany when Louis XIV attempted to push the northern boundary of France to the Rhine.

A drunken, demoralized lot they were when John Wesley, founder of Methodism, found them in 1758, but his preaching soon sobered them. Wesley had a fondness for the Irish and especially admired their traits of "sweetness of temper . . . courtesy and hospitality." His journal shows he traveled to Ireland 21 times to preach among them.

Upon arrival in New York, the Irish Methodists found no fellow followers of Wesley and soon became lax about religion. This it was that stirred Barbara Heck to destroy the playing cards and urge Embury to preach. The class rented a room near the British barracks in an undesirable section of town. There Embury was joined by the same colorful Captain Thomas Webb whose powerful influence on early Methodism was also felt in Philadelphia.

Captain Webb had joined a society in England in 1765 [see *And So, The Methodist Church Starts,* page 28], and was licensed to preach by Wesley. He is an early representative of a long line of lay preachers who were a vital force in spreading Methodism in England and America. If Methodist laymen were ever to have a patron saint, the honor should go to Captain Webb.

The year after he joined the New York group, a sailmaker's attic, known as the "Rigging Loft," was rented at 120 William Street. Then in 1768 they built Wesley Chapel on John Street. It was replaced by another in 1818, and a third, the present church, in 1841—still on the same site at 44 John Street, in the heart of New York's financial district. Its list of pastors includes Francis Asbury and John Dickins, about whom you'll read on pages following.

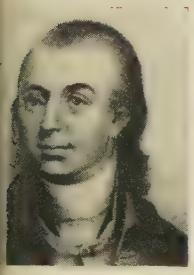
It was at the Wesley Chapel that Asbury in November, 1771, astutely observed that "my brethren seem unwilling to leave the cities" so determined that "I shall show them the way." This was a momentous decision, for although Asbury had been in America only 25 days, he knew that Methodism would not flourish unless it went to the people, wherever they might be. Thus began the era of the circuit rider. Soon Methodism was to outstrip population growth and its appeal to all classes was to justify Theodore Roosevelt's observation that it is "the most representative church in America."

Whatever the contention over its priority among Methodist churches, John Street Church enjoys the distinction of being America's oldest operating society. Its activity has never lapsed in the 193 years since its founding—and that should be sufficient glory!

Methodist visitors weekending in New York do well to seek out John Street Church and worship in its storied sanctuary. It is redolent with memories of vigorous dedicated people, and by General Conference action has been made a Shrine of Methodism.

The Christmas Conference met in Lovely Lane Chapel, Baltimore. A plaque on the Merchants Club building now marks the site.

3 *Strawbridge . . . Baltimore*



ert Strawbridge known-1781)

ANOTHER Irishman enters the picture when we look at the Baltimore area. And here, perhaps, is the earliest date for Methodist societies in America.

Ordinarily a recorded charge of thievery would be a skeleton in the closet, but in the case of Robert Strawbridge, it was a stroke of fortune—for historians, anyway. That curt, outspoken Irish lay preacher was accused of steal- a "pigge," according to court records of Frederick nty, Md., dated November, 1753. These documents blish him in the Sam's Creek area, 30 miles northwest Baltimore, earlier than any other record. They were ught to public notice by the Rev. Melvin Steadman, of Pender Methodist Church, Fairfax, Va.

he charge was probably religious persecution, for accuser, one eccentric Elias Delashmet, was given to vin' " against anyone he didn't like and he himself a court record. Mr. Steadman believes Strawbridge, avoid trouble, crossed the Potomac River into the ent Loudoun County, Va., and began work ch resulted in the founding of the "Old Stone" hodist Church at Leesburg. A deed book shows a lot was purchased for a church May 11, 1766, two s before the New York group bought property. The was owned by Leesburg Methodists until 1902.

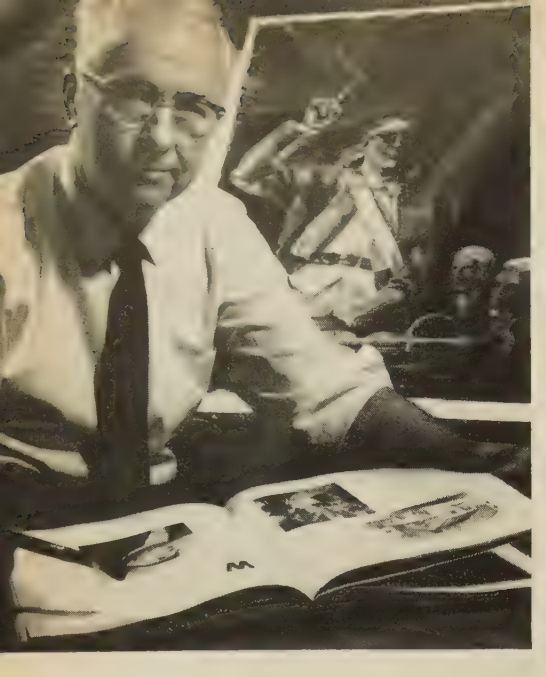
n nearby Baltimore, another society laid the corner- e for a small meetinghouse on Lovely Lane in 1774. t building, destined to be the birthplace of The hodist Episcopal Church (now The Methodist Church), has been replaced, but many relics, including a hand-hewn pulpit used by Strawbridge, are still on display in the museum of the present building.

Outspoken and independent, Strawbridge was often a trial to those of his brethren who adhered to the high-church tradition. Though a lay preacher, he administered the sacraments of Baptism (1762) and Communion. But this determined Irishman's place in Methodist history is secure. He formed societies and converted the first native American preachers—including William Watters, Philip Gatch, and also Freeborn Garrettson, "Methodism's Paul Revere." We must give Strawbridge credit for the fact that in 1773 there were nearly twice as many Methodists in Maryland as in New York, Pennsylvania, and New Jersey combined.

Though irked by his strong-willed ways, Francis Asbury declared, "This settlement of Pipe Creek is the richest in the state: here Mr. Strawbridge formed the first society in Maryland—and *America*."

[*For further information about Methodism's roots, see* Three Historic Methodist Churches, *June, 1959, page 37.*—EDS.]

The Strawbridge home, at New Windsor near Baltimore, now a Methodist shrine.



Floyd A. Johnson, TOGETHER*'s art editor, who did the illustrations for this article.*

And So, The Methodist Church Starts

By JACOB SIMPSON PAYTON
Methodist Historian and Journalist

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.

WAS WILLIAM COWPER—John Wesley's contemporary and countryman—thinking of Methodism across the Atlantic as he penned those lines? Probably not, but they fit. For church historians are tantalized by inscrutable *ifs* that link early developments of the Wesleyan movement in the 13 American colonies.

If, for example, gallant Lieut. Thomas Webb hadn't lost an eye as he led a platoon of the 48th Regiment of Foot in England's contest with France for North America, and hadn't again been wounded in the final battle at Quebec in 1759. . .

If he hadn't been invalided to England; *if* he hadn't listened to John Wesley preach; *if* he hadn't returned in 1766 to Albany as civilian barrack master and a licensed "local" Methodist preacher. . .

If he hadn't brought prestige and enthusiasm to Methodist groups in New York and Philadelphia:

Would Methodism have taken deep enough root in America to survive the storms of the Revolutionary War?

No mortal can say. But "this man of fire," so-called by John Wesley, was an indispensable link. He strides into Methodist history one Sabbath morning in New York, where Methodists were worshiping in a rented room near the British barracks. At least two army musicians had been converted, so probably it was Methodist music that attracted the red-coated, patch-eyed captain, sword clanking at his side. Was he there to make trouble? Not he! He introduced himself with gusto to Philip Embury, the carpenter-preacher, as "of the king's service, and also a soldier of the cross, and a spiritual son of John Wesley."

Within a week he was preaching, too—always in regimentals, with sword laid across the pulpit. So rapidly did attendance increase that the Society was obliged to hire a loft where sails were made. Soon overcrowded quarters necessitated construction of a meetinghouse on John Street—and New York Methodism was on its way. Later, in Philadelphia, then the colonial metropolis with 28,000 population, Captain Webb followed the pattern of his New York triumph, even to services in a rigging loft.

"To this devoted and generous-hearted British soldier," wrote the late William Warren Sweet, eminent American historian, "belongs a larger degree of credit for the founding of American Methodism than to any other single individual." Certainly it can be said that Captain Webb, whose one good eye was spared in the battle on the Heights of Abraham, saw more money and more recruits available for American Methodism than did both eyes of any other person of his day.

Wesley, himself, was strangely slow to heed needs of his followers who had emigrated to America. It was in 1738 that his heart "was strangely warmed" at Aldersgate, but 30 years passed before he told his preachers at Leeds: "We have a pressing call from our brethren in New York (who have built a preaching house) to come over and help them."

His attention had been called to the colonial "sheep without a shepherd" by Dr. C. M. Wrangel, pastor of Gloria Dei, "Old Swedes," then a Lutheran, now an Espicopal, church and a tourist landmark in Philadelphia. Wesley's plea started a transatlantic flow of money and preachers which kept up till the Revolution.

If a home-grown variety of Methodism hadn't been already started by Captain Webb, Barbara Heck, Philip Embury, Robert Strawbridge, and others, American Methodism might have withered under wartime passions. For although Wesley at first was sympathetic with the liberty-loving colonials, he soon plumped for King George III with a hot pamphlet, soothingly titled *A Calm Address to Our American Colonies.* It was hailed in Britain but hated in America.

Captain Webb, now ill and aged, had retired to his England. And by 1778 so had all the preachers Wesley sent to America—all except one Francis Asbury, who

Captain Webb exhorting in a sail loft. He fired Methodists with enthusiasm in pre-Revolution years.

rrived at Philadelphia in 1771. But despite the stamp of oryism Wesley had given Methodism, it flourished dur- ng the war years and, when Cornwallis surrendered at orktown in 1781, was ready to sweep south and west ith amazing speed.

Methodism in America was a Johnny-come-lately mong Protestants, it should be remembered. The Church of England, rooted at Jamestown, Va., in 1607, was the "established" church in Maryland, Virginia, the Carolinas, Georgia, and a section around New York City. Congregationalism was the state church in Massachusetts, Connecticut, and New Hampshire. Only Rhode Island, New Jersey, Pennsylvania and Delaware were "free"—and here Baptists, Lutherans, Quakers, Presbyterians,

It's 1784: At Barratt's Chapel in Delaware (still standing) Coke and Asbury lay plans for a new church

and other Protestants had flourished for generations.

It was in the Anglican strongholds of Maryland and Virginia, however, that Methodism developed most rapidly. One Devereux Jarratt, an evangelical clergyman in Virginia, was especially hospitable to Methodist efforts to set up "classes" and "societies" to increase piety within his Church of England. When the Revolution began in 1776, probably there were 7,000 Methodists in the colonies; when it ended in 1783, there were an astounding 15,000—and two thirds of them were in the counties surrounding Jarratt's parish.

The plain truth is that back in England the Church of England, sharing the lofty attitude of many Britons, had left a vacuum in the American colonies. Young Anglicans

nd send Freeborn Garrettson "like an arrow" to spread the word of the Christmas Conference at Baltimore.

lesiring to be ordained must undertake the long and expensive journey to Britain. Even before the Revolution, many parishes languished and when war broke out many rectors hurried to safety in Canada or the mother country.

Here was a need made to order for Methodists to meet. New England and the mid-Atlantic colonies, where the Calvinistic doctrine of predestination was entrenched, didn't warm up to Methodist "enthusiasm." But not so from Maryland south, and along the frontier, where Methodist emphasis upon individual responsibility and freedom appealed to settlers.

There was one big hitch, however. Methodist so-called preachers weren't ordained and Wesley had borne down hard on the point that only ordained clergymen could

A solemn moment: Francis Asbury is consecrated bishop of the new Methodist Episcopal Church

An old print of the ceremony, Lovely Lane Chapel, Baltimore, Md., December 27, 1784.

administer the sacraments of Baptism and Communio to his followers. On this he strongly admonished Francis Asbury—and Asbury was a loyal disciple.

Wesley was a practical man, however. He had tried to hold the colonies for George III, he had tried to hold h overseas Methodists to the Anglican line. But by 1784, he seems reluctantly to have anticipated the backwood adage, "If you can't lick 'em, jine 'em." So with as much good grace as he could summon, he crossed a theologica Rubicon. And it made history!

To his study in London early in 1784, Wesley invite

Abingdon, Md., 1789: En route to his inauguration, Washington passes Cokesbury, Methodism's first college.

ocky Dr. Thomas Coke, an Anglican clergyman and an tive Methodist. Wesley had long been convinced that as presbyter he had scriptural authority to ordain, just as the ancient church of Alexandria presbyters had or- ained without interference from bishops elsewhere. Now proposed to "lay on hands" and make Coke a "super- tendent" and in America Coke would consecrate Asbury as co-superintendent of Methodist work there. Soon Coke, accompanied by Richard Whatcoat and Thomas Vasey who also had been ordained presbyters by Wesley, was in the New World with a precious piece of parchment. It now is one of the most revered treasures of Methodism and can be seen in the museum of modern Lovely Lane Church, Baltimore. Because "many of the people in the

Philadelphia, 1789: John Dickins consults a printer as he launches the Methodist Publishing House

Southern provinces of North America...desire to continue under my care," it says, and believing "myself to be providentially called," Wesley had "set apart" Dr. Coke to do what a bishop would do—though the word used was "superintendent." It is a document remarkable for its studied wording no less than its significance.

Charles Wesley, John's hymn-writing brother, was scandalized and was to let himself go in a bitter quatrain:

How easy now are Bishops made
At man or woman's whim!
Wesley his hands on Coke hath laid,
But who laid hands on him?

However, most English Methodists approved—antici-

New York, 1789: Morrell, Asbury, Dickins, and Coke formally declare Methodist allegiance to the Republic.

ting the day that would come after Wesley's death hen their preachers would no longer be just wandering rmen but clergymen of an organized church.

Dr. Coke was welcomed in New York and Philadelphia d soon preached his way southward to a plain brick ilding near Dover, Del., still known as Barratt's hapel, now a shrine of Methodism. There on November 14, 1784, came a historic moment. As he gave the benediction, Coke lifted his eyes to behold "a plainly dressed, robust, but venerable-looking man moving through the congregation and making his way to the pulpit," records a historian. "On ascending the pulpit, he clasped the doctor in his arms, and without making himself known by words, accosted him with the holy salutation of primi-

Edward Cox cabin in east Tennessee: Here Methodism broke through the Alleghenies on its march westward

tive Christianity. This venerable man was Mr. Asbury"—39 years of age!

Events moved fast. Coke revealed Wesley's grand plan, and all preachers present agreed on a conference to meet at Baltimore, December 24. Freeborn Garrettson, a husky young exhorter who would be called the Paul Revere of Methodism, was to speed "like an arrow, from north to south," summoning the 81 scattered preachers. So hard and so far had he ridden that on December 24, 1784, some 60 preachers were assembled and buzzing with excitement in Baltimore's Lovely Lane Meetinghouse for the Christmas Conference.

It lasted 10 days and made unforgettable history: *here for the first time anywhere, Methodism became an organ-*

d church. There was considerable wrangling, natural-
Coke, cued by Wesley, was strong for the episcopal
tem with appointed bishops; Asbury, who had im-
ed "republican ideas," led the democratic wing. The
factions were reconciled by a suggestion from young
n-educated John Dickins. Why not, he asked, call it
Methodist Episcopal Church?
Asbury was willing to be a superintendent—the syno-
n "bishop" soon came into use—but was adamant on
point. He would not be "appointed" by Wesley or
body else; he insisted upon election by the men
would serve. But as yet he was a layman. So on
ristmas Day, Coke, Whatcoat, and Vasey ordained
a deacon, and on the day following an elder. On
third day, those three, assisted by white-robed Philip
lliam Otterbein, a German Reformed minister later
e cofounder of the United Brethren Church, "laid
ds" on Asbury, who then arose—first bishop of any
rch to be consecrated in America.

HE Christmas Conference had still other work.
n Dickins, "the idea man of early Methodism," had
g been needling Asbury for a Methodist school, in
had started to raise money. Asbury approved, but
ught it should be an elementary school. Coke, with
aroma of Oxford still fresh in his robes, insisted
n a college. Somebody—and probably the idea came
n Dickins—suggested the name Cokesbury College,
umor or honor both men. Wesley later fumed about
pretentiousness of a "college" in the American wilder-
s, but Cokesbury College it was.
The site selected was Abingdon, 25 miles north of
timore. Within a year foundations were laid for a
e-story, 40x100-foot brick structure—as good a
ege building as existed anywhere in the colonies.
day only markers remain, for fire destroyed the build-
, December 7, 1795, after but eight years of service.
e old Cokesbury bell now is at Wesley Theological
inary, Washington, D.C. (*see page 94*).
George Washington seems to have contributed to
\$40,000 raised for Cokesbury, for in his papers
served in the Athenaeum Library in Boston is a
nted letter addressed to "annual subscribers." Cokes-
y's three-man faculty and tiny student body must
e given him a hearty huzzah as his coach rolled
the campus along the old post road from Mt. Vernon
New York for inauguration.
One month later, May 29, 1789, four serious men stood
ore President Washington. They were Bishops Asbury
Coke, John Dickins, and Thomas Morrell, once a
jor on Washington's staff but now a Methodist min-
r. Gravely they read a formal "address," pledging
giance of the new Methodist Episcopal Church to
Republic, and just as gravely the President read his
pared response. This is believed to be the first time
religious body had officially declared its loyalty and
event was fittingly recalled in 1959 [*see page 14*].
ohn Dickins figures in more Methodist history made
t same eventful year, 1789. Methodists had evidenced
ir concern for personal development by establishing
kesbury College; now they wanted tracts and books
reach people at a more informal level. And the job
was turned over to ebullient John Dickins. He may have counseled with Philadelphia's most renowned publisher, Benjamin Franklin, who had been influenced by George Whitefield's preaching. The Methodist Conference had neglected to appropriate money, so Dickins "borrowed" his own life savings, \$600, to launch the venture. Nine years later he died during the same yellow-fever epidemic that felled Gabriel in Longfellow's poem, *Evangeline*. Dickins lies in the churchyard of old St. George's Church in Philadelphia, but his work lives on in the Methodist Publishing House—and TOGETHER.

Taking their cue from Wesley, Methodist itinerants stuffed their saddlebags with reading material, both secular and religious. They were the bookmobiles of their day.

God's horsemen were these messengers, sometimes of rough exterior, often uneducated, but with warm hearts. No trail was too long or too lonely, too tortuous or forbidding, if it led to a cabin. And of rainy days pioneers were wont to say, "It's weather fitten only for crows and Methodist preachers."

That first generation of itinerants, whose zeal and unsparing labors challenged the wilderness, were soon worn out. Few married because of prejudice against such, and the impossibility of maintaining a family on \$80 or less a year. These bearers of the Word lived with those they served, a fact that beams light on my favorite forgotten man of Methodism, the hospitable layman and his wife whose "yaller legged chicken" is famed in Methodist preacher lore.

Typical of their hospitality was that dispensed by the Edward Coxes, converts of Francis Asbury back in Maryland, who had reached the Holston country after a 600-mile honeymoon by horseback. You can still see their sturdy cabin, built in 1775-76, a mile from Bluff City in east Tennessee. It stands on a hillside above the creek where Asbury watered his horse as he arrived in 1788 for the first conference west of the Blue Ridge.

When Indians raided the valley during the Revolutionary War, young Cox was with rangers detailed to guard the settlement. Word had reached him that his wife had been scalped. History leaps into life as one reads how she ran from a cluster of settlers to fling herself into an embrace with her grizzled husband!

Yes, the itinerant preacher probably was the greatest single force in "bringing order out of frontier chaos," as Professor Sweet has said. But let's also honor the layman who made the circuit system possible!

IT may be charged that 175 years have obliterated trails of pioneer circuit riders and left silence and obscurity upon spots endeared to multitudes by experiences of renewing grace. Time has dealt ruthlessly with many achievements that were the pride of earlier Methodists. To read progress aright, however, let it be recalled that the 15,000 American Methodists at the time of the Christmas Conference in 1784 had expanded to a membership of 1.3 million in 1850, largest Protestant body in the land. And today, in awe and humble gratitude, he who numbers himself among the 10 million of The Methodist Church cannot but exclaim, with the prophet of old, *"What hath God wrought!"*

ASBURY in Anecdotes

Bits gleaned from his *Journal* and other sources that light up the personality of the humble preacher who did more than any other man to advance Christianity in the Western Hemisphere.

Compiled by FREDERICK A. NORWOOD
Garrett Biblical Institute, Evanston, Ill.

A RESTORED brick cottage is a new tourist attraction at West Bromwich, near Birmingham, England. Here in 1745 was born Francis Asbury. He left school to enter the blacksmithing "business." At 14 he attended a Methodist meeting. . . .

I soon found this was not the Church [of England]—but it was better. The people were so devout—men and women kneeling down—saying *Amen.* Now, behold! they were singing hymns—sweet sound! Why, strange to tell! the preacher had no prayerbook, and he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon-book: thought I, this is wonderful indeed! It is certainly a strange way, but the best way. He talked about confidence, assurance—of which all my flights and hopes fell short. . . . —JOURNAL (1792)

When the times [early in the American Revolution] were about the worst, Asbury and Shadford [preachers sent by Wesley] agreed to make it a matter of fasting and prayer for direction whether to stay or return to England. Shadford concluded that he had an answer to return to England; but Asbury replied: "If you are called to go, I am called to stay; so here we must part." —EZEKIEL COOPER

My compelled seclusion [1778-79 in Delaware, where tests were not required of clergymen] was the most active, the most useful, and most afflictive part of my life. If I spent a few dumb Sabbaths—if I did not, for a short time, steal after dark, or through the gloom of the woods, as was my wont, from house to house to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim,—I shall not be blamed, I hope . . . when my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol; if such things happened to him, what might I expect, a fugitive, and an Englishman?

In these very years we added 1800 members to society, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. —JOURNAL (1810)

'THE PEOPLE, YES'

—CARL SANDBURG

Problems were never social abstractions to Asbury: they were human beings who needed the help he and his ministers felt divinely called to give.

We went on to Cambridge [Maryland]. Here George, a poor Negro in our society, we found under sentence of death for theft committed before he became a Methodist; he appeared to be much given up to God; he was reprieved under the gallows; a merchant who cursed the Negro for praying, died in horror. I pity the poor slaves. —JOURNAL (1784)

Rode to William Blount's, there were but few people. On our way thither brother Morrell would stop to feed: I believe the Lord sent me to speak a word to a broken-hearted, forsaken woman. —JOURNAL (1792)

When meeting was over, I saw the new still house, which as George Fox said, "struck at my life"; and we found it necessary to deal plainly with brother ——— about his distillery, and to tell him what we apprehended would be the consequence if persisted in. Its natural tendency would be to corrupt his family, and the neighbourhood; and to destroy the society.

—JOURNAL (1795)

Came to Brown's Chapel [Maryland]. Some of our principal members here are men who have not been successful; had they prospered in their pursuits, perhaps they never would have sought the Lord; being now in possession of religion, there is the less of danger in prosperity; I therefore counselled them to go to the western country. —JOURNAL (1785)

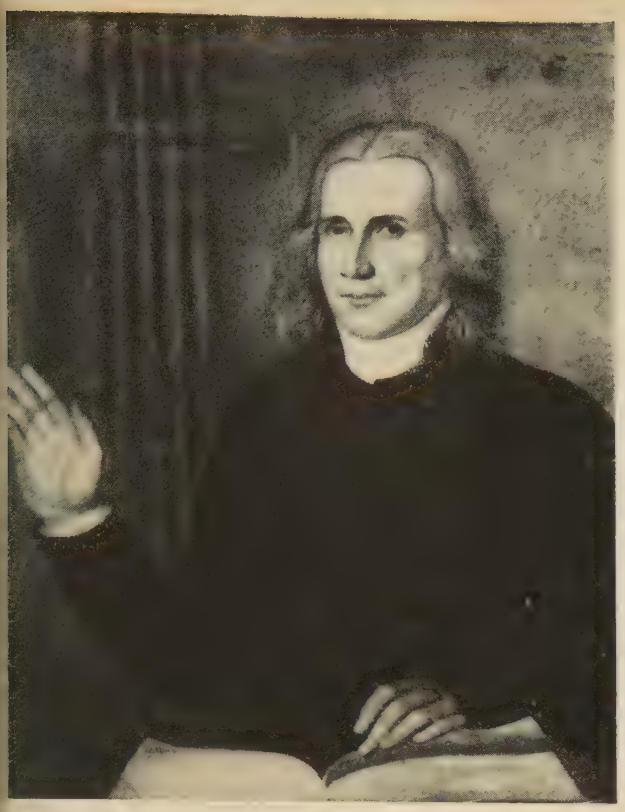
What a road have we passed! certainly the worst in the whole continent, even in the best weather; yet, bad as it was, there were four or five hundred crossing the rude hills whilst we were: I was powerfully struck with the consideration, that there were at least as many thousand emigrants annually from east to west: we must take care to send preachers after these people.

—JOURNAL (1803)

'HUMILITY, PLAINNESS, AFFABILITY'

Asbury came from "people in common life" in England—and never lost the common touch in America. Scorning affectation, he was as much at ease in a pulpit as in a housewife's kitchen shelling peas!

We rode ten miles through the Fishkill mountains before breakfast to the door of a venerable Scotch brother, a magistrate. I introduced my fellow traveler [Asbury] by name, but the humility, plainness and affability of his stranger-guest were so unlike episcopal majesty that it seemed not to have



"The stovepipe portrait" of Asbury. It was done in 1794 by an artist named Polk. The painting, lost for a few years, was found serving as a fireplace screen—with a hole cut through the right hand for a stovepipe. Now restored, it hangs in the museum, Lovely Lane Church in Baltimore, Maryland.

tered his mind that his plain table s graced with the presence of a hop in the Church of God. After yer, he asked, "In what part of the rld is our worthy Bishop Asbury w?" Had you seen the muscles of bishop's face you must have had eavy heart to have commanded the scles of your own face. The secret ne out and our kind host, electrified th surprise, burst forth with the full- s of his joy. —William Thatcher

Upon becoming a bishop, Asbury llowed Wesley's example in wearing tments in a formal service. When se Lee met him at Col. Herndon's North Carolina he saw him officiate this formal manner. He was dis- ased, and therein sensed the feeling the pioneers. Here is the story [from ra Squier Tipple]:

'Just before the commencement of ine service, Asbury made his ap- arance having on his black gown, sock, and bands. Mr. Lee was so far m being pleased at seeing the super- endent of the Methodist Episcopal urch in this attire that he absolutely t himself grieved on account of what deemed an innovation upon that inness and simplicity which had al- ys been characteristic of the Meth- ists in America. . . ."

The wise bishop had the good sense realize the wisdom of Jesse Lee's insight and judgment, and never more clad himself thus.

—Albert Deems Betts

The General Conference of 1812 passed a resolution requesting him to sit for his likeness to be drawn by a "good painter," yet on the adjournment of conference, he fled so precipitately from the city, that the secretary found it necessary to write a letter of apology to the gentleman concerned, stating the reluctance of the bishop to have his portrait taken. And it was with no small difficulty that he was finally prevailed upon by his friends to gratify them with this boon. He, however, at last submitted to their importunity.

—Nathan Bangs

We look in during the weeks of enforced rest, and find him writing letters—on an average of a thousand a year—planning the work and bringing up his journal; while as one of the family he enters into domestic life by shelling peas with the good housewife, winding cotton, and teaching the children their lessons.

—Holland N. McTyeire

Though neat and careful in his personal appearance, he was exceedingly plain and simple. He was supported by gifts and donations from benevolent friends, but all he received, except what barely sustained him, he divided among the suffering preachers, especially in the Western Conferences. In some cases he parted with much of his own clothing to help his fellow-laborers.

—Bishop Matthew Simpson

While in Philadelphia he receives a visit from Dr. Benjamin Rush, a signer of the Declaration of Independence, the founder of Dickinson College [originally Presbyterian, now Methodist related] and one of the greatest men of the day, and Dr. Physick, the 'father of American surgery.' Boehm says that as they were parting Bishop Asbury inquired what he should pay for their professional services.

"Nothing," they answered, "only an interest in your prayers."

"As I do not like to be in debt," said Bishop Asbury, "we will pray now," and kneeling, he prayed until the heavens opened that God would bless and reward them for their kindness. —Ezra Squier Tipple

Saturday, 15, was a stormy day. One of my friends wanted to borrow or beg 50 pounds of me: he might as well have asked for Peru. I showed him all the money I had in the world—about $12, and gave him five. —Journal (1800)

He never possessed a home of his own and when he died his earthly possessions consisted of a horse, some books and clothing, all of which he willed to Bishop McKendree.

—W. W. Sweet

I could hardly expect to find a woman with grace enough to enable her to live but one week out of the 52 with her husband: besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of the marriage state, by separating those whom neither God, nature, nor the requirements of civil society permit long to be *put asunder?* It is neither just nor generous. I may add to this, that I had little money, and with this little administered to the necessities of a beloved mother until I was 57: if I have done wrong, I hope God and the sex will forgive me.

—Journal (1804)

On one occasion Asbury, having heard that one of his favorites in the "thundering legion" was "fast bound in love's golden fetters," exclaimed: "I believe the devil and women will get all my preachers." —W. W. Sweet

I came to New Haven [Conn.], and found my appointment to preach has

been published in the newspapers.

We visited the [Yale] college chapel at the hour of prayer: I wished to go through the whole, to inspect the interior arrangements, but no one invited me. The divines were grave, and the students were attentive; they used me like a fellow-Christian, in coming to hear me preach and like a stranger in other respects: should Cokesbury [the Methodist college] or Baltimore ever furnish the opportunity, I, in my turn, will requite their behaviour, by treating them as friends, brethren, and gentlemen. The difficulty I met with in New Haven for lodging, and for a place to hold meeting, made me feel and know the worth of Methodists more than ever.

—Journal (1791)

'AN EMPHASIS PECULIAR TO HIMSELF'

Modern biographers do not hold that Asbury was a great preacher—and his writings attest his own humility as a pulpit orator. But praying or preaching, Asbury was a man of power.

Once in Wilmington, Del., citizens who did not ordinarily attend Methodist preaching came to hear Bishop Asbury. The chapel was so full, they stood outside but heard not Asbury but Harry Hosier, better known as "Black Harry," an intensely black Negro who could neither read nor write but had a rare gift of eloquence.

"If all Methodist preachers could preach like the Bishop," one said, "We should like to be constant hearers." When he learned it was not the Bishop who had spoken, but his servant, he remarked, "If such be the servant, what must the master be!"

Asbury used to say that experience taught him the best way to draw a crowd was to advertise that "Black Harry" would preach.

—Albert W. Cliffe

What a thrill did he send through the congregation on a certain occasion, when, after having completed the ordination service in the city of Albany, he lifted up the Holy Bible, and exclaimed with an emphasis peculiar to himself, "This is the minister's battle-axe. This is his sword. Take this therefore and conquer!" These same words might have been uttered by another, and yet produce no effect.

—Nathan Bangs

Riding up the road I met an aged Presbyterian, who told me that religion was at a great height . . . that yesterday under preaching several fell down; he asked my opinion of the work: I replied, that in my judgment, any person who could not give an account of the convincing and converting power of God, might be mistaken; falling down would not do: we agreed in sentiment.

—Journal (1803)

About twelve o'clock [at night] the venerable Asbury appeared on the [camp-meeting] stand. He commenced exhorting amidst the noise and confusion. His deep-toned, mellow-bass voice, sounded like a dulcimer, all over the campground. . . .

After saying a number of kind things to the congregation, he said to that part whom we denominate rowdies, "You may be in great danger from a quarter you little suspect. It is true the Methodists are not a fighting people, but they are not all sanctified. I attended a camp meeting, last week, in Pennsylvania, where the people were behaving a good deal as you have been to-night. One of the guard struck a man with a heavy cane, and knocked him down. They thought he was killed, but he recovered. His head was cut into the skull-bone, and he was very severely injured. But they brought him into my tent and dressed his wounds."

After giving them a few words more of fatherly advice, he left the stand. We had a very quiet night.

—Jacob Young

To the very end, when the Methodist ministry had grown until it numbered its members by the hundreds, he made it his invariable practice to pray for every Methodist preacher, every day by name! Freeborn Garrettson said of him that "he prayed the best, and prayed the most of all men I knew."

—Halford E. Luccock and Paul Hutchinson

'LIVE OR DIE, I MUST RIDE'

—Francis Asbury

No one in Christian history, not even St. Paul, had a circuit comparable to that of Asbury. He was, in the phrase of Ezra Squier Tipple, "The Prophet of the Long Road."

"Where are you from?" asked a stranger who met him one day on the prairies of Ohio.

"From Boston, New York, Philadelphia, Baltimore, or almost any place you please," the bishop truthfully answered.

—Halford E. Luccock and Paul Hutchinson

He crossed the Alleghenies 60 times. The perils of the mountains were succeeded by the danger of high waters. He seldom went through the country without being thoroughly soaked with rain, or having to swim some river or creek. Most commonly his rides were from early breakfast, without intermission, until evening—sometimes nine and ten o'clock at night.

—Holland N. McTyeire

I am better in health, but have the toothache violently, and am forced to use tobacco, that I had laid aside; but putting this in my tooth I found some relief. —Journal (1780)

The next day we discovered signs of Indians, and some thought they heard voices; we therefore thought it best to travel on, and did not encamp until three o'clock, halting on the east side of the Cumberland River. . . . Brother Peter Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quartermaster among them. —Journal (1790)

I came to Barratt's [Chapel] where God spoke to the hearts of a few souls, who were not a little moved. Here I was almost ready to drop for want of sleep.

I found an appointment had been made for me at Friend's Cove. I hesitated to go, but being unwilling to disappoint the people, I set out, and must needs stray two miles out of my way to see a curious spring, which ebbs and flows, but not regularly. What with rocks and logs in our route, the way was so rough, it was a mercy that ourselves and our horses escaped unhurt. I came to the Cove, and preached on Luke xi, 13. —Journal (1786)

Our conference began [in Charleston]. . . . While another was speaking in the morning to a very crowded house, and many outside, a man made a riot at the door; an alarm at once took place; the ladies leaped out at the windows of the church, and a dreadful confusion ensued. Again whilst I was speaking at night, a stone was thrown against the north side of the church; then another on the south: a third came through the pulpit window, and struck near me inside the pulpit. I however, continued to speak on; my subject, "How beautiful upon the mountains." —Journal (1788)

But kindness will not make a crowded log cabin, 12 feet by 10, agreeable: without are cold and rain; and within, six adults, and as many children, one of which is all motion; the dogs, too, must sometimes be admitted.

n Saturday, at Felix Ernest's, I found at amongst my other trials I had ken the itch; and, considering the thy houses and filthy beds I have met ith, in coming from Kentucky Conrence, it is perhaps strange that I ve not caught it 20 times; I do not e that there is any security against it, t by sleeping in a brimstone shirt—or bishop! —JOURNAL (1803)

Arrived at the Narrows [Vermont] e found that the bank had given way d slidden down; I proposed to work e carriage along over by hand, whilst aniel Hitt led the horses; he preferred y leading them, so on we went, but was weak, and not enough attentive, rhaps, and the mare ran me upon a ck; up went the wheel, hanging lanced over a precipice of 50 feet—ck, trees, and the river between us; felt lame by the mare's treading on y foot; we unhitched the beast and hted the carriage, after unloading e baggage, and so got over the danger d difficulty. —JOURNAL (1807)

It may be soberly affirmed that rough all his ministerial career, he is doing the work of 10 if not 20 dinary men. No human strength is equate to such labors as his—rneys on horseback over the worst ads, 30, 40, 50 miles a day, with nost daily preaching, class-leading, sits from house to house, frequent d laborious sessions of Conferences, correspondence of a thousand letters arly, for most of the year the poorest e of log-cabins, with no other luxury an tea, which he always carried with m and often prepared himself beneath tree, and almost continual sickness, ver and rheumatism. —ABEL STEVENS

'WE CANNOT PLEASE EVERYBODY'

—FRANCIS ASBURY

He could handle men. Sometimes was stern, sometimes he was tender. t he got loyalty—and certainly it was t purchased by their $64 [$80 after 00] annual salaries.

Virginia Conference began in Nor-lk; progressed peaceably, and ended *Thursday.* One member opposed petitions from the people for con-rence sittings: he also condemned epistles from the sister conferences, being too long and pompous, and likely to make innovations. He ctated an epistle himself by way of mple, to show how epistles ought to written: the committee of addresses rote one too; but it was rejected, as ing too much like that of the objecting member, whose epistle was rejected as being too much like himself: the conference voted that none should be sent. Strange, that such an affair should occupy the time of so many good men! Religion will do great things; but it does not make Solomons.

—JOURNAL (1806)

Our Bishop appears to take a pleasure in keeping us in suspense, by delaying to read the appointments as long as he can:—but at length the Book of fate was opened, and my doom was to remove to Burlington circuit: which has brought me into difficulties that I see no way to get out of. I do feel it a hardship, that I should be forever so unnecessarily tost about, without any respect to my circumstances and situation in Life. I feel very seriously disposed to dissist from traveling and I do not know but I should if it was not for fear of a reproach on myself in its being said—that stationing me in a City had so lifted me up that I was too proud to go on a circuit.

—WILLIAM COLBERT
(unpublished journal,
Garrett Biblical Institute)

John Adam Granade was being considered for the ministry. While he was downstairs, and his case was being considered, a collection was taken up in the Conference. When he came in, Bishop Asbury said to him:

"We are raising money for a destitute preacher; how much will you give?" Taking out his purse, Granade gave it to the Bishop, saying: "I have two dollars; take as much of it as you want."

The Bishop, putting his money and purse with the collected money, handed it to the astonished and overjoyed Granade, and, embracing him affectionately, informed him that he was received in the Conference.—R. N. PRICE

'IN TOKEN OF TRIUMPH'

Asbury's wracked body was giving way, weakened by influenza caught in South Carolina. But the gallant old crusader started for the 1816 General Conference at Baltimore.

At Richmond, Va., he was carried from his carriage to the pulpit and placed on a table. For nearly an hour from Romans IX 28, he spoke with much feeling and effect, pausing at intervals to recover breath.

In a few days he reached the house of his old friend, Mr. George Arnold near Fredericksburg. . . . After spending a bad night, he desired that the family be called together, and Brother Bond sang, prayed, and expounded the word of God. As his feet went down into the cold Jordan, he summoned all his remaining strength and raised both hands in token of triumph. He died without a struggle March 31, 1816, in the seventy-first year of his age [and now lies in Mount Olivet Cemetery, Baltimore]. —R. N. PRICE

Augustus Lukeman's equestrian statue of Asbury is at 16th St. and Mt. Pleasant Avenue, Washington, D.C.

During his 45 years in America, Asbury averaged some 6,000 miles annually, preaching sermons almost daily, and, according to Professor W. W. Sweet, "ordained more ministers than any other man in the history of Christianity."

Wrote Abel Stevens, distinguished historian of Methodism:

"No man has done more for Christianity in the Western Hemisphere. . . . In American Methodism he ranks immeasurably above all his contemporaries and successors."

Housekeeping was a hard job in Colonial days:

TOGETHER in the First Parsonage Home

By HELEN JOHNSON

The John Street meetinghouse and parsonage in 1783—when the Dickins family moved in.

A NEW YORKER sauntering by 44 John Street one summer day in 1770 would have wondered at the treble buzz of excitement in the little Dutch-style house beside Wesley Chapel.

There was Mrs. Heckey puffing up the stoop with a Windsor chair and cushion. Mrs. Taylor trudged in with four more chairs and a "night chair." In the parlor were Mrs. Benninger and Mrs. Jarvis hanging "window curtains." Back in the kitchen Mrs. Leadbetter was setting out a tea chest and canister while Mrs. Charles White polished a copper teakettle and Mrs. Sause rubbed up the six knives, six forks, and four teaspoons which she had brought.

Twenty-two people gave or lent things to furnish the first Methodist parsonage in America, we read in the yellowed records, and of course most of them were women. So generous, so resourceful were they, their money-earning husbands needed but buy a sofa, a bedstead, a feather bed, and a few other items. When finally the women doffed their aprons and sighed with pleased relief, the house had nine pictures on the walls and a red rug on the floor and was ready for the preacher and his family.

Only—there was no family and none expected! Strange though it seems today when ministers almost invariably have a wife and children back in 1770 marriage for minister was frowned upon, even by John Wesley, who had started Methodism back in England. Francis Asbury who arrived in New York a year later, was profoundly distressed by the preachers who longed to settle down and rear a family. Much better it was, he insisted, that Methodists be served by itinerants, preaching here and there on a circuit.

Life was hard for these young circuit riders. They were assigned no parsonages—generally they weren't even assigned to a church or churches. They found their lodging with hospitable colonists as they

veled, and it was usually meager, n crude.

sbury always practiced what he ached, certainly, as his 265,000 es of journeyings up and down Atlantic seaboard bear witness *cover—and pages 30, 38*]. But n he found a well-kept house had ues and he was happy to have a home wherein to hang his hat le in New York.

ichard Boardman and Joseph noor, both single, the first regular achers at Wesley Chapel, boarded n Richard Sause, a trustee and surer of the little Methodist iety." The parsonage was kept by a housekeeper known as hel, presently succeeded by rgaret. Almost certainly they were groes, for several Methodists of ican origin were members of the e group worshiping on John et, and it was the custom to call n by their first names. Later e Molly, wife of Peter Williams, many years the sexton.

Keeping house was a full-time job a woman in those days. Cooking done at the fireplace, with pots ended over the fire on cranes meat roasting on a spit. A man, h pails hung from a yoke on his ulders, delivered milk. "Scouring vder" was sand. Soap was made n grease and lye. Heat came n fireplaces, light from candles. he first parsonage, roughly built de as well as out, was "cold as rn" in winter, with drafts seeping round the windows. But warmth re was, of a kind not to be asured by thermometers. It was endered by the men and women o were to live there, the people o attended prayer meetings held hin its walls, and the fellowship using the conversations that ped shape Methodism in America. When "Superintendent" Thomas ke arrived in 1784, the little parsage on John Street was housing first family—John Dickins, his e, Elizabeth, who was affectionly known to all as Betsy, and their ldren. Candles doubtless burned wee hours as Coke unfolded to kins his great commission from n Wesley.

Dickins was ready tinder for Coke. s enthusiasm blazed as they dissed Methodist opportunities in erica, already glimpsed by colorful Captain Webb [*see page 28*]. For four years Dickins had dreamed of a Methodist school, which was to materialize in Cokesbury College, and it is quite possible that as they talked his agile mind seized on "Methodist Episcopal" as the name for the new church which was to be organized a few months later in Baltimore at the Christmas Conference [*see page 36*].

The Dickins' daughter might have made a sampler like this one.

Betsy was an extraordinarily capable and beloved woman. When her husband died in 1798 in Philadelphia, where he was then pastor of St. George's Church, she helped their 18-year-old son, Asbury, carry on the work of the Methodist Book Concern he had launched. She almost certainly had helped her husband edit Francis Asbury's *Journal,* which was handsomely reprinted last year in three volumes [Abingdon, $21].

Methodism has gone far since those days. The circuit-riding system, dear to Asbury's heart, has almost disappeared but the term "circuit," still lives. It now designates a group of churches served by one preacher. This preacher may even be a "local preacher," who is not an ordained minister but a preaching layman.

A Methodist minister is still appointed by his bishop, but these appointments have come to mean that the preacher lives in a community and serves one or more churches. The arbitrary and sometimes harsh uprooting of pastors and their families when they were moved in the old days has given way to a system whereby pastor and church are customarily consulted by their District Superintendent. And today it's a rare Methodist congregation that doesn't have a house awaiting its new preacher and his family.

The old parsonage at John Street now is only a memory—but one kept alive by the successor to Wesley Chapel, John Street Church. And, for the knowledgeable, it lives on in a tradition as Methodist as our hymnbook. For where in America is there a new Methodist parsonage that doesn't bear evidence of a friendly interest of the ladies—just as did the one on John Street 189 years ago!

Together With the Small Fry...

LONG AGO

Many of the toys which children played with long ago were made by hand. This boy's father probably made his stilts.

Children Played . . . a Little

IF YOU had been a child 175 years ago, you would have looked almost like a grownup —only smaller, of course. At that time, girls wore hoops and long, full dresses like their mothers'. They were expected to stand very straight and sometimes they were made to walk about, balancing objects on their heads to obtain good posture. Boys looked like their fathers, wearing breeches and waistcoats. All children were to "be seen and not heard," and have grown-up manners.

But even so, boys and girls of the colonies did play a little and many of their games were similar to those which you play.

Almost every little girl had a doll. Some girls had beautiful china dolls which had been shipped to America from England. Most dolls, however, were made from rags or cornhusks.

Boys played marbles, flew kites, and spun tops. A boy's favorite possession, probably, was his jackknife. With it, he could make whistles of chestnut and willow, water wheels, windmills, and bows and arrows.

Girls liked to make things, too. In the summertime they made hats from leaves, flowers, and chicken feathers, and ribbons and bows from striped grasses. Sometimes they wore curls made from dandelion stems, which they had slit and dipped in water. When they played house, acorn cups sat on the table, and rose leaves and pumpkin seeds were served. The golden center of a daisy made a perfect pumpkin pie for a doll.

There was no television to watch in 1784, but boys were kept busy helping their fathers by chopping wood, tending cattle, maple-sugaring, and gathering nuts and berries. Girls made needlework samplers and learned to cook and keep house.

When they had free time, boys and girls often played group games. If you could go back 175 years, you probably would know just how to play with the colonial children, for among their favorite games were blindman's buff, leapfrog, tag, and hopscotch. A forerunner of baseball was played—and even the Indians enjoyed a game something like football!

Colonial children would have liked your hula hoops!

He that ne'er learns his A B C,
For ever will a Blockhead be.
a b c d e f g h i j k l m n o
p q r ſ s t u v w x y z.
A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z.
ſt ſi ſh ſſ ff ſl fi ffi ffl & &c.
a e i o u y.
ab eb ib ob ub | ba be bi bo bu
ac ec ic oc uc | ca ce ci co cu
ad ed id od ud | da de di do du
IN the Name of the FA-THER, and of the SON, and of the HOLY GHOST. Amen.
I Pray GOD to bleſs my Fa-ther and Mo-ther, Bro-thers and Siſters, and all my good Friends, and my E-ne-mies. A-men.
OUR Father which art in Heaven, hal-low-ed be thy Name; thy King-dom come; thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread; and forgive us our Treſ-paſſes, as we for-give them that treſ paſs a-gainſt us; and lead us not into Temp-tation, but deliver us from Evil; for thine is the King-dom, the Power and the Glo ry, for e-ver and e-ver. A-men. 1 2 3 4 5 6 7 8 9 0.
But he that learns theſe Letters fair,
a Apple
b Bull
c Cat
d Dog
e Egg
f Fiſh
g Goat
h Hog
i Judge
k King
l Lion
m Mouſe
n Nag
o Owl
p Peacock
q Queen
r Robin
ſ Squirrel
t Top
v Vine
w Whale
x Xerxes
y young Lamb
z Zani
Shall have a Coach to take the Air
THE ROYAL BATTLEDORE, &c.
Circle of the Sciences, &c. Publiſh'd by the KING'S AUTHORITY.
LONDON: Printed by J. Newbery, in St. Paul's Church-Yard, and B. Collins, in Sarum, Pr. 2d.
Alſo the Royal Primer, or ſecond Book for Children, Price 3d. bound, adorn'd with Cuts.

Children learned to read and count from a cardboard book called the battledore. Could you read it, too?

. . and Learned the ABCs

ALTHOUGH many of the colonial games were simi-r to yours, the schools which ildren went to 175 years ago ere very different.

Schoolmasters were stern— nd had good ears! Usually ildren would recite lessons all gether, and if even one stu-nt said the wrong thing, the hoolmaster would know.

The first colonial schoolbooks ere called hornbooks. A horn-ook contained only one page, stened on a wooden slab which ildren hung from around eir necks. After the horn-ooks were no longer used, ys and girls learned the alpha-et from a cardboard book lled a battledore.

But the most famous of books ed by colonial school children as the *New England Primer*. was used so often and for so many years that it came to be called *The Little Bible of New England*. This book contained a little rhyme and picture for each letter of the alphabet. Also, it contained prayers to learn, including "Now I lay me down to sleep."

Almost every story written for children 175 years ago had a stern moral at the end of it. There were few books that were simply fun to read. If you had been a colonial child, you probably would have liked reading *Mother Goose's Melodies*. But you wouldn't have enjoyed the many books on children's manners at all! They contained such rules about table manners as: "Stuff not thy mouth so as to fill thy cheeks; be content with smaller mouthfuls." "Sing not, hum not, wriggle not!"

—RUTH ADAMS MURRAY

A CHILD'S PRAYER IN 1959

Dear God,
I think it is fun to learn
about children who lived
long ago. It is fun, too,
to think that someday
other children will read
about the things my
friends and I do now.

Please be with me, dear God,
at home and at school,
and help me always to be
kind and good.

In Jesus' name I pray.
Amen.

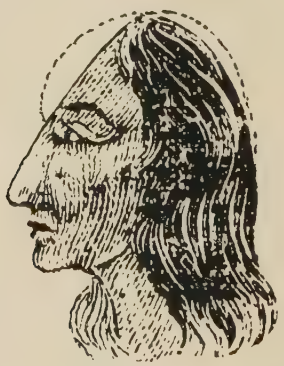
CHRISTIAN ADVOCATE AND JOURNAL
AND ZION'S HERALD.
NEW-YORK, FRIDAY MARCH 1, 1833.

Upper Sandusky, Jan. 19, 1833.

Dear Friend:—Your last letter, dated Nov. 12, came duly to hand. The business part is anwsered in another communication which is inclosed.

I deeply regret that I have had no opportunity of answering your very friendly letter in a manner that would be satisfactory to myself; neither can I now, owing to a want of time and a retired place, where I can write undisturbed.

I will here relate an anecdote, if I may so call it. Immediately after we landed in St. Louis, on our way to the west, I proceeded to Gen. Clarke's, superintendent of Indian affairs, to present our letters of introduction from the secretary of war, and to receive the same from him to the different Indian agents in the upper country. While in his office and transacting business with him, he informed me that three chiefs from the Flat-Head nation were in his house, and were quite sick, and that one (the fourth) had died a few days ago. They were from the west of the Rocky Mountains. Curiosity prompted me to step into the adjoining room to see them, having never seen any, but often heard of them. I was struck with their appearance. They differ in appearance from any tribe of Indians I have ever seen: small in size, delicately formed, small limbs, and the most exact symmetry throughout, except the head. I had always supposed from their being called "Flat-Heads," that the head was actually flat on the top; but this is not the case. The head is flattened thus:



From the point of the nose to the apex of the head, there is a perfect straight line, the protuberance of the forehead is flattened or levelled. You may form some idea of the shape of their heads from the rough sketch I have made with the pen, though I confess I have drawn most too long a proboscis for a flat-head. This is produced by a pressure upon the cranium while in infancy. The distance they had travelled on foot was nearly three thousand miles to see Gen. Clarke, their great father, as they called him, he being the first American officer† they ever became acquainted with, and having much confidence in him, they had come to consult him as they said, upon very important matters. Gen. C. related to me the object of their mission, and, my dear friend, it is impossible for me to describe to you my feelings while listening to his narrative. I will here relate it as briefly as I well can. It appeared that some white man had penetrated into their country, and happened to be a spectator at one of their religious ceremonies which they scrupulously perform at stated periods. He informed them that their mode of worshipping the supreme Being was radically wrong, and instead of being acceptable and pleasing, it was displeasing to him; he also informed them that the white people *alone* toward the rising of the sun had been put in possession of the true mode of worshipping the great Spirit. They had a book containing directions how to conduct themselves in order to enjoy his favor and hold converse with him; and with this guide, no one need go astray, but every one that would follow the directions laid down there, could enjoy, in this life, his favor, and after death would be received into the country where the great Spirit resides, and live for ever with him.

Upon receiving this information, they called a national council to take this subject into consideration. Some said, if this be true, it is certainly high time we were put in possession of this mode, and if *our* mode of worshipping be wrong and displeasing to the great Spirit, it is time we had laid it aside, we must know something more about this, it is a matter that cannot be put off, the sooner we know it the better. They accordingly deputed four of their chiefs to proceed to St. Louis to see their great father, Gen. Clarke, to inquire of him, having no doubt but he would tell them the whole truth about it.

They arrived at St. Louis, and presented themselves to Gen. C. The latter was somewhat puzzled being sensible of the responsibility that rested on him; he however proceeded by informing them that what they had been told by the white man in their own country, was true. Then went into a succinct history of man, from his creation down to the advent of the Saviour; explained to them all the moral precepts contained in the Bible, expounded to them the decalogue. Informed them of the advent of the Saviour, his life, precepts, his death, resurrection, ascension, and the relation he now stands to man as a mediator—that he will judge the world, &c.

Poor fellows, they were not all permitted to return home to their people with the intelligence. Two died in St. Louis, and the remaining two, though somewhat indisposed, set out for their native land. Whether they reached home or not, is not known. The change of climate and diet operated very severely upon their health. Their diet when at home is chiefly vegetables and fish.

If they died on their way home, peace be to their manes! They died inquirers after the truth. I was informed that the Flat-Heads, as a nation, have the fewest vices of any tribe of Indians on the continent of America.

I had just concluded I would lay this rough and uncouth scroll aside and revise it before I would send it, but if I lay aside you will never receive it; so I will send it to you just as it is, "with all its imperfections," hoping that you may be able to decipher it. You are at liberty to make what use you please of it.

Yours in haste,

WM. WALKER.

G. P. Disosway, Esq.

† Gen. Clarke accompanied Lewis in his travels through these regions.

A Letter to the Editor That Got Unexpected Results

By *RAY A. BILLINGTON*
Professor of American History, Northwestern University

N ALL AMERICAN HISTORY
o single letter accomplished such
mpossible wonders as that penned
n January 19, 1833, by an educated
Wyandot Indian named William
Walker to his friend, Gabriel P.
isosway, a New York merchant
terested in the Methodist Mission-
y Society. For that letter set off a
ain reaction of events which added
e Pacific Northwest to the United
ates.

The "Oregon Country" had been
imed since the late 1700s by Eng-
nd and the United States and held
joint occupation by the treaty of
18. Each nation hoped its own
nique weapon would bring a vic-
ry—commercial ambitions of its
erchants for Britain, the expansive
wer of its frontiersmen for the
nited States.

Britain had the advantage with its
l-powerful Hudson's Bay Company
at overran the Columbia River
ith its fur trappers, then in 1824
tablished the formidable Fort Van-
uver on the north bank. And British farmers were busily converting lush lands bordering Puget Sound into well-tilled fields that symbolized permanent occupation.

For the United States, prospects of deflecting settlers to the Pacific Northwest were dimmed by Texas, recently opened to American pioneers by Mexico. And Congress ridiculed pleas of Dr. John Floyd, from Virginia, for the westward extension of American protection as impracticable or even dangerous. The Rocky Mountains, it was said, would serve as a perpetual barrier between the few wild savages foolish enough to settle on the Pacific's shores and the civilized East.

After the defeat of Dr. Floyd's bill, his mantle as tub thumper for Oregon fell on an eccentric New England schoolmaster named Hall Jackson Kelley. He loosed a flood of books, pamphlets, petitions to Congress, and letters to newspapers during the 1820s—with little success.

Not even the churches were interested in the Northwest. In 1829, the Rev. Jonathan Green journeyed up from Hawaii, but was unimpressed. His chill report to the American Board of Commissioners for Foreign Missions pictured the Indians as so savage that no missionary could survive among them.

Then came the unbelievable combination of circumstances that inspired William Walker to write his famous letter. In October, 1831, three Nez Percé and one Flathead Indian reached St. Louis from beyond the "Stony Mountains" to satisfy their curiosity concerning the white man's way of life. Pitching their tepees, they spent some months viewing the exciting wonders and talking with Gen. William Clark, superintendent of Indian affairs, who with Meriwether Lewis had visited their country during the famous expedition 26 years before.

Probably they discussed religion with the general, for Clark was a pious man. And the Indians had almost certainly heard of Christianity from Catholic Iroquois who visited their villages and from a "Spokane Garry" who was then instructing his fellow Spokane tribesmen in rites of the Church of England.

While they were still in St. Louis, William Walker arrived to arrange for the transferring of his Wyandots

Suspicious of medicines, Cayuse Indians killed 13, including Dr. and Mrs. Marcus Whitman, at Waiilatpu Mission in 1847.

Jason Lee in bronze on the grounds of Oregon's state capitol at Salem.

from Ohio to a nearby reservation.*

Fourteen months later, drawing on his own piety and a fertile imagination, he wrote Disosway that the four Indians had made their wearisome journey to ask for the white man's "Book of Heaven" and for missionaries. Disosway promptly sent this letter to the *Christian Advocate and Journal* (which in 1956 was to be renamed TOGETHER), and there it was published on March 1, 1833.

Results were spectacular. The Walker letter was reprinted in virtually every religious magazine and newspaper in the United States and echoed in pulpits with glowing pleas for the "Wise Men from the West" who had tramped 2,000 miles in quest of the Holy Word. They were pictured as pausing in St. Louis to utter a last pathetic message:

"We are going back the long, long trail to our people. When we tell them, after one more snow, in the big council that we did not bring back the Book, no word will be spoken by our old men, nor by our young braves. One by one they will rise up and go out in silence. Our people will die in darkness, and they will go on the long path to other hunting grounds. No white man will go with them, and no Book of Heaven to make the way plain. We have no more words."

Actually two of the Indians died while in St. Louis and were buried within the Catholic Church, another succumbed to disease while ascending the Missouri by steamboat. Only one Nez Percé survived to report his adventure to his people. William Walker's letter had done more to arouse interest in the Oregon country than all the propaganda of Congressman Floyd and Hall Jackson Kelley.

So many contributions poured into the offices of the *Christian Advocate and Journal* that the Methodist Missionary Society, which had been founded in 1820, planned an Oregon Mission. The leader selected was the Rev. Jason Lee, a 30-year-old stripling [*see* Why Oregon Remembers Jason Lee, *July, 1959, page* 30]. In the autumn of 1834 he and four companions reached the Hudson's Bay Company's Fort Vancouver. The commander of that post, Dr. John McLoughlin, was determined to keep the missionaries out of the Indian country where they would interfere with his trade, so he persuaded Lee to settle in the rich Willamette Valley. Later, Lee diverted his ministry from Indians to settlers and laid foundations for what became Willamette University at Salem.

The Methodist success was contagious. Within two years two missions had been established by Presbyterians through the American Board, one among the Cayuse Indians at Waiilatpu, Wash., under the Rev. Marcus Whitman, the other at the Nez Percé village of Lapwai, Idaho, where the Rev. Henry H. Spalding commanded a small band of zealous workers. Catholics invaded the region in 1838 when Francois Blanchet arrived from Quebec.

There were few converts among Indians, but each mission became the center for white settlers. In the Willamette Valley, for example, a traveler in 1840 found about 120 farms tilled by 500 settlers, producing 35,000 bushels of wheat yearly.

Lee, Whitman, and others wrote glowing letters of the lush Willamette Valley and newspapers printed them. On fund-raising tours, Lee spoke to 40,000—inflaming them with "the Oregon Fever." By 1843 scarcely a literate person in the Mississippi Valley but had heard of the rich soils, gentle climate, free lands, and ready markets available in the Willamette Valley.

In 1843 the migration reached flood tide, and by 1846 some 5,000 Americans were living in the Willamette Valley. All were aggressively eager to secure a stable government that would protect their lives and property. This could be achieved, they loudly asserted, if the United States extended its jurisdictions over the whole Oregon Country.

Here was an explosive international conflict in the making, for England's Hudson's Bay Company was still in firm possession of the disputed region between the Columbia River and the 49th parallel, the northernmost limit of the United States' claim. To make matters worse, President James K. Polk had been elected in 1844 on a platform to win "all of Oregon" for his countrymen. War seemed certain as a result.

In this tense situation, the Hudson's Bay Company suddenly shifted headquarters from Fort Vancouver to Fort Victoria, on Vancouver Island, thus signaling its willingness to surrender territory north of the Columbia River. Prices of pelts dropped when silk hats became more stylish than beaver hats in Europe, but a more important reason for the move was the company's fear that the 5,000 frontier-hardened Americans would come storming across the Columbia and burn to the ground the tinder-dry Fort Vancouver with trading goods worth 100,000 pounds (today about $280,000).

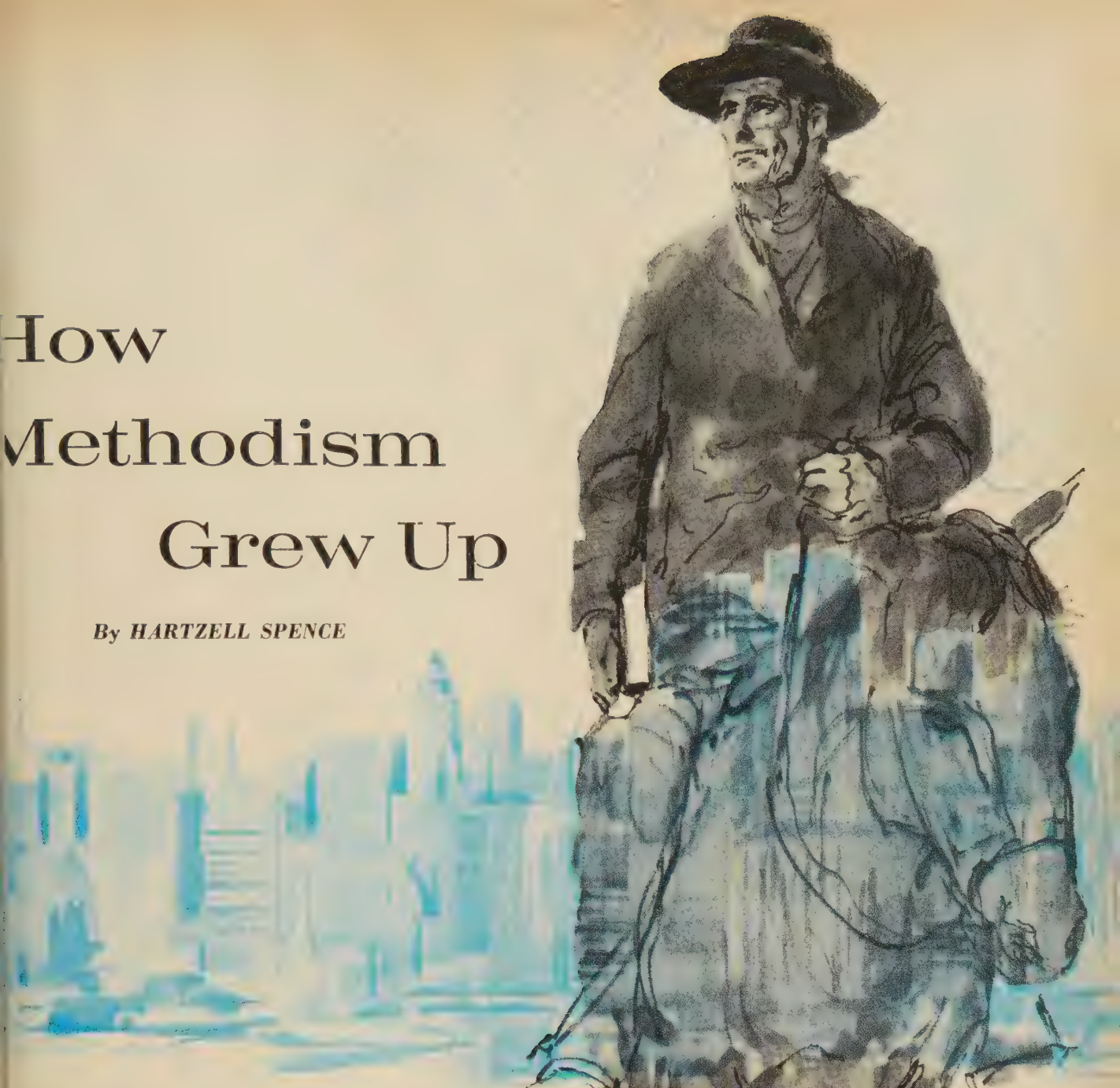
Leaders of both nations sighed their relief when news of this move reached their capitals. Britain had no desire to fight over a distant land of little immediate use, so formally offered to put the boundary at the 49th parallel. The final treaty, ratified on June 15, 1846, was a complete victory for the United States.

It was also a tribute to the Walker letter. More than any other factor it had jarred Americans from their lethargy and set in motion the train of events that added the Pacific Northwest to the Union.

* *Earliest Methodist missionary work was started in 1815 among the Wyandot Indians at Upper Sandusky, Ohio, by John Stewart, a convert who was part Wyandot and part Negro. Ohio Methodists took over the mission in 1819. When the Wyandots and other tribes were removed to Kansas in 1832, the Methodist mission went with them and was re-established as the Shawnee Mission at Kansas City where the school building now is a state museum.*—EDS.

How Methodism Grew Up

By *HARTZELL SPENCE*

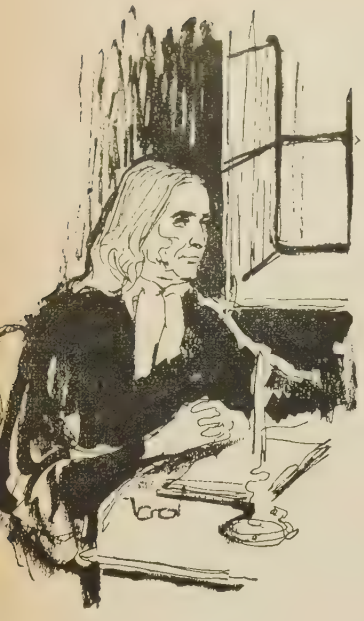


Methodism's youthful vigor adapted it to a new and growing nation. Now the church must face the big city's challenge.

ANYTHING can be said to characterize The thodist Church in America, it is the youthful vigor t has dominated most of its 175 years.

The Christmas Conference of 1784 set the tone. Dr. n O. Gross of the Board of Education has pointed that of the 83 preachers who were eligible to attend s historic birth of independent American Methodism, ost all were men still in their 20s. John Fletcher rst highlighted the fact that both Asbury and Coke, elected co-superintendents or bishops, were only in ir late thirties and that not more than half a dozen the delegates had been ministers for more than eight rs. Only one in six was married.

"They are indeed," Coke once wrote, "a body of de-



JOHN WESLEY SOLVES A VEXING PROBLEM

"HOW is it possible that Methodism . . . the religion of the heart, though it flourishes now as a green bay-tree, should continue . . . ? For the Methodists in every place grow diligent and frugal: consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

"Is there no way to prevent this? . . . There is one and there is no other under heaven. If those who *gain all they can,* and *save all they can,* will likewise *give all they can,* then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven."

—JOHN WESLEY *London, Aug. 4, 1786*

voted, disinterested men, but most of them are young."

The accent definitely was on youth. Here were brawn and virility, defiance of tradition, youthful idealism, a willingness to go anywhere in the Lord's work. These characteristics pushed Methodism from a paltry 15,000 members at the end of the Revolutionary War to the largest religious body on the continent at the outbreak of the Civil War.

The youthful point of view now has become a fluid tradition within the church. It has stamped each generation with a dissatisfaction for the *status quo*, and endowed the membership with a restlessness which defies denominational coagulation and inertia.

It led to the establishment of the first American Sunday school about 1785, the first Children's Day in 1868; the first youth club, the Epworth League in 1889, which has a flourishing successor in MYF, the Methodist Youth Fellowship. The Methodists published the first catechism for young people in 1824, and the first religious textbook for juniors the same year. In 1956 Methodists started ordaining women. Today, nearly 623,000 Methodist church-school teachers continue to indoctrinate their 7 million pupils with the unquestionable truth that Methodism soars on the wings of young ideas. That way lies Christian progress.

Only in the decade 1920-1930, when Methodism for a time developed middle-aged spread, did it stagnate. But the Depression cut away the fat and reinvigorated the church with the energy to move forward again. The church is still young in spirit today and, as a result, is still very much on the move. Old-time Methodist zeal is rearing a church in the Arizona desert at Page—which won't be a town till a big dam is finished. And churches are being planned for many a suburban subdivision still on the drafting board.

There is a lesson here for us all. It is boldly written in Methodist history. The church advances only as it thrusts into the problems of tomorrow by incisive action on the problems of today. The role of the Christian, and his obligations to society, must be reinterpreted imaginatively to each generation.

The circuit riders of Methodism's past are a case in point. They captured the frontier by giving the pioneer backwoodsman a Christianity he could live with. It was a far departure from the liturgical worship of the colonial Episcopalians or the dour rigidity of Puritanism. It was zealous rather than learned, simple as befits a rustic environment, as straight talking as the pioneers themselves. It fitted its time.

While he emphasized the importance of central Christian beliefs, John Wesley had said, "Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

And that is exactly what the early Methodists did.

ith this democratic, uncomplicated Christian brotherod, the circuit riders so conquered the West that 1860, one out of every 17 Americans was a Methodist. hose circuit riders have been called "the most interestg, self-sacrificing breed of men known to American story." And let it be accented here, nearly half of them ed before their 30th birthday.

They belong to "an endless line of splendor" studded th names Methodists still honor. Francis Asbury [*see ge 38*] may lead the list, but it runs long and includes ch men as Joshua Soule and Jesse Walker, as well as tter-known Peter Cartwright and "Brother Van" . W. Van Orsdel [*see* The Lord's Breaking Plow, *ovember, 1958, page 25 and* Saint in Stirrups, *July, 1958, ge 18*].

There were no stuffed shirts in the pulpit. James B. nley, criticized for taking his message into an Ohio nce hall in 1811, defended himself in these uninhibited rds: "The Gospel is to be preached to every creature, d I will go to any place this side of hell."

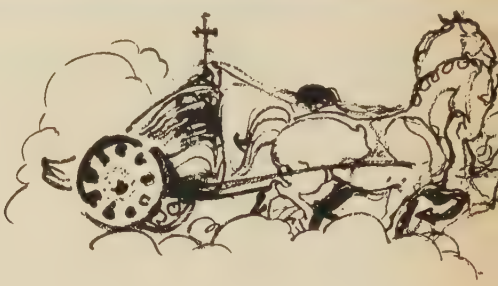
Finley would have been pleased that the same inpidity has characterized Methodist missionary zeal ound the globe. Picture young Jason Lee driving a rd of cattle 1,800 miles to Oregon to prove to settlers at the feat could be accomplished—and opening Oregon [*see page 47*]. In like vein, James A. Thoburn went to India in 1859 and, before he died, could count 200,000 converts resulting from the mission of himself and his dedicated associates. Today, Methodist missions can claim almost one million followers in 50 lands, a work certainly as dynamic, if not as picturesque, as the winning of the West by the circuit men.

In the generation following the Civil War, the need for Christian emphasis focused on social conditions. Methodism was appalled at the exploitation of labor and children, the subjugation of women, and the need for a champion of human rights. Again the Methodists looked forward. As early as 1908 the church published a *Social Creed,* which openly defied the exploitation of human beings. The pioneer area now was not the land but a social consciousness, and a new generation of circuit riders went to work: John R. Mott, Frances E. Willard [*see page 54*], Bishop James Cannon, Jr., to name all too few. The issues were new, but the Methodist technique was still good: ride out and get the job done. No church espoused the social gospel more heartily, or accomplished more to improve the condition of the poor, the exploited, and the alcoholically enslaved, than did the Methodists from 1880 to 1920.

After World War I, a new Christian responsibility

CARL SANDBURG:

WAITING FOR THE CHARIOT



(Mrs. Peter Cartwright)

Can bare fact make the cloth of a shining poem?
In Sangamon County, Illinois, they remembered how
The aged widow walked a mile from home to Bethel Chapel
Where she heard the services and was called on
"To give her testimony," rising to speak freely, ending:
"The past three weeks have been the happiest
of all my life; I am waiting for the chariot."
The pastor spoke the benediction; the members rose and moved
Into the aisles toward the door, and looking back
They saw the widow of the famous circuit rider
Sitting quiet and pale in an inviolable dignity
And they heard the pastor: "The chariot has arrived."

Reprinted from TOGETHER, *November, 1958, page 27.*
© Carl Sandburg

METHODIST CHUCKLES

METHODISM grew up with America—and the lore of the land is rich in tales that tell much about Methodist characteristics, especially its free-wheeling friendliness, democracy, and action.

"Brother Van" W. W. van Orsdel, pioneer Montana minister, could prove that Methodism's wide door occasionally let in strange characters. Once during a stagecoach holdup he chided the bandit, saying, "You wouldn't rob a poor Methodist preacher, would you?"

"Heck, no," the masked man barked, "I'm a Methodist myself!"

•

Those old-time circuit riders rivaled Paul Bunyan, it seems. Once a roughneck who was offended by Jesse Walker's preaching rode his horse into an "Indian-tight" enclosure where the preacher was working.

"Parson," he shouted, "you've got me to lick or git out'n this neck o' the woods." Walker turned, quietly took the fellow by the seat of his pants and the nape of the neck and deposited him over the fence. The ruffian got up, peeked through a crack, and in a mumbling-meek voice said, "Now, Parson, if you'll hand me my mare over the fence, too, I'll be agoin'!"

•

Not always did the preachers do so well. When Abraham Lincoln was running for Congress against Peter Cartwright, he dropped in to hear the circuit rider preach. When Cartwright asked all who wanted to go to heaven to stand, all rose but Lincoln.

"Brother Lincoln," said Cartwright, "where are you going?"

"To Congress," replied Lincoln—and he did.

•

When a preacher went direct to his bishop to protest his new appointment he was solemnly told it was sanctified by prayer.

"Hmmph," snorted the unawed pastor. "That's the worst Methodist theology I ever heard. Why John Wesley, himself, taught that sanctification should be preceded by justification!"

•

St. Peter was once overwhelmed by 57 Methodists clamoring for admission at the pearly gates. Unable to accommodate them—it seems that a celestial housing development wasn't on schedule—he telephoned Lucifer who reluctantly agreed to look after them a few days. But next morning came an SOS from below.

"Peter," said Lucifer, "you've got to take these Methodists back. They've organized, taken up a collection—and are only $50 short of having enough to air-condition the place!"

emerged: the urgent need for world peace. Here again was a Christian crusade, and again the Methodists were among the leaders of it. After Japan's invasion of Manchuria in 1931 destroyed the League of Nations, pacifist leadership became disillusioned. But not the Methodists. So well had they been educated into the need for world peace, that a spontaneous movement welled out of the laity the world over, which as much as any impact kept pacifist hopes alive through the gaunt days of World War II. When the Dumbarton Oaks Conference of 1944 held out hope for a United Nations, the Methodists immediately mobilized.

No movement the Methodists have sponsored had greater vitality than its Crusade for a New World Order. The grass roots of isolationism were plowed up to prove to Congress that a majority of Americans wanted the U.S. to lead the world into international brotherhood. Every Methodist parish in America was deluged with propaganda and stormed with rallies in which speakers included national leaders in every field, from statesmanship to baseball.

Millions of prayers were offered, on bended knee, for the success of the San Francisco Conference at which the UN was formed. Ever since, Methodists have maintained two full-time observers at UN headquarters and have supported handsomely the peace efforts of the National and World Councils of Churches.

Significantly, also, The Methodist Church showed the courage of its pioneer ancestors in the union of 1939. Here again, idealism triumphed over tradition and point of view. The statesmanship of Methodism's merger of its "Northern" and "Southern" and "Protestant" branches towers even more significantly today than it did 20 years ago. In the intervening years, two other great bodies of Protestantism which split over Civil War issues have failed to come back together, though their differences were no greater. The recent collapse of negotiations between Presbyterian bodies, and similarly among Baptist branches, throws into bold relief a great quality of the Methodists. Their essential liberality and bigness of heart are so deeply ingrained that relative nonessentials and selfish concerns never stalemate their Christian duty. What must be done is done.

Within the Methodist framework is wide latitude for difference of opinion. The 1939 merger was thoroughly Wesleyan. As John Wesley said, "Methodists alone do not insist on your holding this or that opinion; but they think and let think. . . . Here is our glorying; and a glorying peculiar to us."

NOW the time has come to saddle and ride again, as hard as Bishop Asbury did—but in other directions. Church-related colleges, Wesley Foundations, relationships between Church and State, the future of missionaries—these are some of the areas calling for study and work. But to me the *big* problem of today and tomorrow is the city—and it is as stubborn as any Methodism has faced. And solve it our church must!

Methodist tradition comes from the farming community, the village. For generations, urban society was looked down upon as a "den of iniquity," unsuitable

or the cultivation of the Christian soul. Most of the omey, heart-warming literature of Methodism is off ie village green, not off the city pavement.

Great urban churches have grown up, it is true, and iany thrive today. But let's face it: hundreds of once-fluent downtown churches have fled from the Puerto icans, the Negroes, and the southern hill folk who ow occupy the inner city. They have sold out, and ioved bag and baggage, to the clean, wealthy new iburbs.

In the last two years I have had opportunity, in a ries for *Look*, to visit all corners of America. I have en what once were strong Methodist communities bandoned to the store-front preachers, the fundamen-list sectarians, and the Roman Catholics. Is this a nfession by Methodists that only the Roman church id the Bible sects preach a Christianity which the city ian can understand? Or is it neglect of duty?

HERE, it seems to me, is the circuit-riding frontier of e foreseeable future. This is where the Methodists ust unpack their saddlebags and, like James Finley, each any place this side of hell. The U.S. is rapidly ngealing into an urban culture. More and more the ty psychology is permeating the thinking of every ving American. The policies of TV, the mass maga-nes, the advertising profession, the book publishers e made in the great cities for all of us. If America is remain a Christian nation, the Church must become city Christianity.

Congregationalist Truman B. Douglass has artic-ated the urban problem as well as any Protestant, and would pay Methodists to heed his warning: "To sur-nder the city is to surrender everything."

Pointing out that one person in every eight of the opulation now lives in one of five giant American ties, he continues: "If the Church is to serve the city, must first learn to love the city. It must see the ty's restlessness as a search for meaning, its tensions id revolts as a quest for individuality amid the forces at strive to impose conformity, its inclusiveness as a otest against the race and class exclusiveness of wide eas of American society, its vulnerability as man's fiance of barbarism and ultimate annihilation."

Methodist leaders have not turned their backs on the w populations of the city slums, nor abandoned as peless a Christian mission to the molders of public inion. The Section of Church Extension in the Divi-on of National Missions, headquartered in Philadel-ia, is well aware that the city is tomorrow's church-nd. Lay men and women of our church should get hind Church Extension with all their might. They ust get as angry over the flight of Protestantism from e city as, in 1890, they became irate over child labor id the sweatshop, or, again in 1947, over the futility of ar. Nostalgia for our village heritage will get us no-here. The cities must be invaded and conquered for hrist.

The time has come to move with pioneer zeal into e Methodism of the future. Not to do so is to confess at the church's youthful vigor has spent itself, and at Methodism has forgotten or rejected its heritage.

METHODIST WORDS

By *WEBB B. GARRISON*

SO MUCH a part of America are Methodists that many words they've made popular have entered general speech. A keen ear can catch them.

METHODIST: When John Wesley was a student at Oxford, "Methodist" was a collegiate term for professors who stressed the importance of learning methodically. Applied to members of the Holy Club it derisively implied they were pious eggheads. Later, Methodists adopted the label.

CIRCUIT RIDERS: England and Wales had long been divided into eight judicial circuits and Scotland into three. Wesley borrowed the idea but soon had dozens of circuits insteads of a few. The plan proved even more suited to the U.S. frontier, where a typical circuit had 20 to 30 points.

DISTRICTS: The functioning unit of Methodism was the district, made up of 10 to 30 circuit riders under guidance of a presiding elder (now district superintendent) in residence. This plan proved so efficient that it served as model for modern sales and promotional organizations.

BOOK AGENT: At the first Methodist conference in the colonies, 1773, preachers were forbidden to reprint Wesley's books without his authority and consent of their brethren. A book steward was elected in 1789. Later the title became *book agent*—now used for all who produce or sell books, secular or religious.

CAMP MEETING: Though inaugurated by Presbyterians, the practice of camping in the woods for an evangelistic meeting became what Asbury called "the Methodist harvest time." Many a worshiper became so *happy* he shouted. Political enthusiasts were compared with the camp-meeting *shouter* and his title was borrowed for any loud supporter of a candidate or cause.

REVIVAL: Methodists did not coin *revival* but made it popular, and before the end of the 18th century this frontier term was used in Britain. Even a hardened sinner who attended from curiosity might *come under conviction.*

AMEN CORNER: Those who came to a revival or camp meeting and shouted "Amen!" customarily sat at the right of the pulpit. Now the *amen corner* is any place where loud supporters congregate—such as the seating section of ardent party followers in Congress.

ANXIOUS SEAT: Repentant sinners were invited forward to the first bench. The *anxious seat* now applies to any place (or mood) of uncertainty.

BACKSLIDER: Many a convert later yielded to temptations and backslid, a word from Scripture. Now any wavering person is a *backslider*.

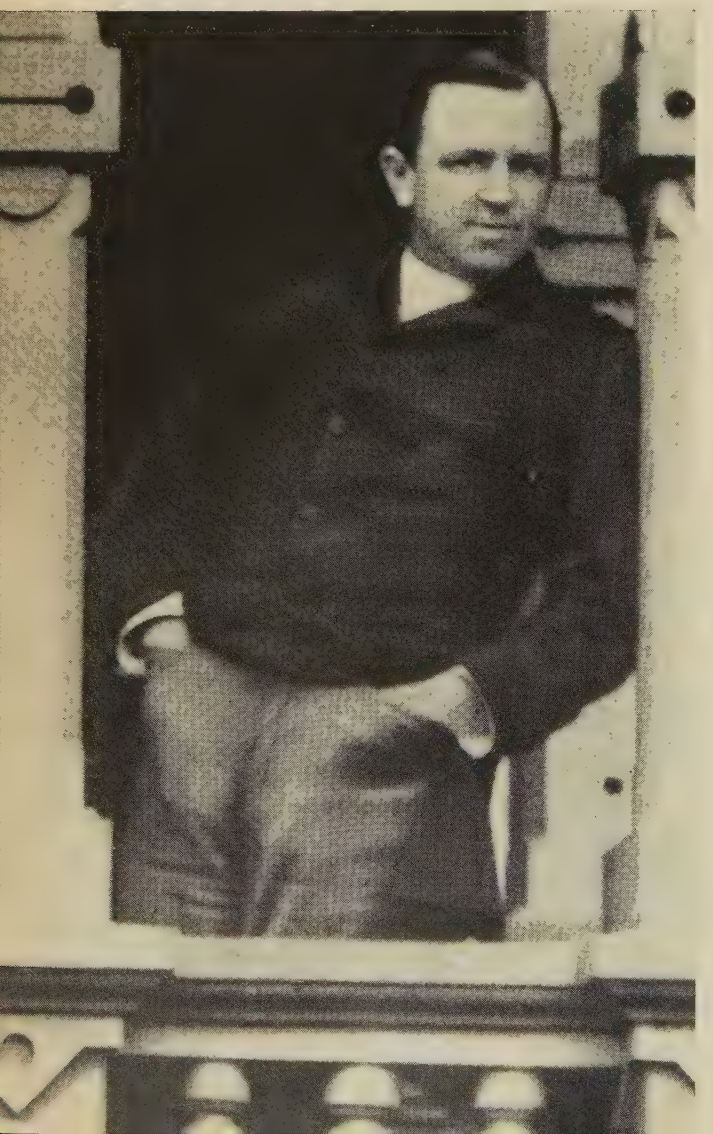
They stood out in their time. Methodists—and all Americans—should know their names.

Unusual Methodist Laymen Down the Years

Jedediah S. Smith (1799-1831) avoided a brutal death for nine years on the frontier. One of his many escapes is pictured here by a romantic artist of the time.

FRONTIER EXPLORER: Seeking beaver pelts and information, Jedediah Smith in 1826 led the first party of Americans overland to California. This trek, plus his West Coast explorations from Canada to Mexico, ranks him close to Lewis and Clark. Skirmishes with Indians and clashes with grizzly bears (one slashed his face horribly) liken his career to a television Western. A Methodist from Ashtabula, Ohio, "Bible-toter" 'Dial worshiped at St. Louis whenever possible. He was a born leader and had the reputation of never speaking with forked tongue to red man or white. But Comanches got him in 1831 at age 32 as he led a party toward Santa Fe. Scholars are rediscovering his contribution to mapping the West, and a California redwood grove and a historical society at Stockton are named for him.

EDITOR WITH A MISSION: Too young to fight in the Civil War, Henry Grady grew up in his native Georgia to be a strategist of Southern reconstruction. He was famed as an orator and as editor of *The Atlanta Constitution*. His editorials and speeches gave hope and direction to the South in its struggle to recover from the war. Grady's most famous speech was delivered before the New England Society in New York City where he described the returning Confederate veteran as finding "his house in ruins, his farm devastated . . . his stock killed, his barn empty . . . his comrades slain and the burdens of others heavy on his shoulders." Grady is still revered in the South and his name is perpetuated in the Henry W. Grady School of Journalism of the University of Georgia. He was a member of the board of stewards of First Methodist Church in Atlanta.



Henry W. Grady (1850-1889), editor and orator, strikes an informal pose on a Southern balcony.

IE WENT TO INDIA: In 1869 widows in India were still ned on their husbands' pyres despite British efforts to stop horrendous practice of suttee. "The women of India need . How would you like to . . . take charge of a school?" ote missionary James Thoburn to his sister, Isabella, in erica. Her answer was an immediate, "Yes"—even though had no way to get to India. That problem was solved in 9 when the newly organized Woman's Foreign Missionary iety of the Methodist Episcopal Church sent her as its first ssionary. Miss Thoburn started a school in Lucknow with girl students—and a youth at the door with a stout bamboo guard the girls. That school is now Isabella Thoburn Col- e. Three other schools in India and a hospital in America ulted from her work. She died of Asiatic cholera in 1901.

NAL BATTLE: Unwilling to yield to a temptation to die l escape the tortures of cancer, and having lost his fortune an unwise investment, Ulysses S. Grant spent the last 11 nths of his life in a desperate struggle to write his memoirs his family would have a competence. He won the battle. week after he signed the final page of the manuscript that ught $450,000 to his wife and children, he died. Grant, a ive of Ohio, began his military career in 1839 when he epted an appointment to West Point. He left the Army ore the Civil War and returned to it when Lincoln called volunteers. He enlisted from Galena, Ill., where a plate v marks his pew in the Methodist church. His fame as mmander of Union armies led to two terms in the White use. He was a member of Metropolitan Methodist Church.

Isabella Thoburn (1840-1901) stands in her deaconess costume in front of a studio backdrop typical of the late 1800s.

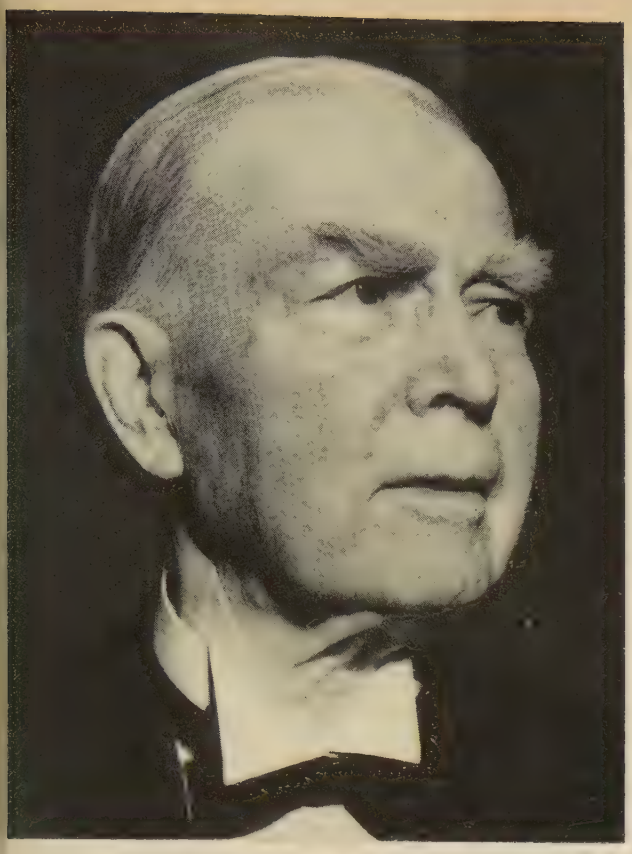
Not as a soldier, but as a very sick old man, Ulysses S. Grant (1822-1885) rests in his favorite willow chair with a family group at Mount McGregor, N.Y.

THIRST QUENCHER: Millions of people all over the world who turn to a cold Coca-Cola on a hot day to quench their thirst enjoy a product that was developed and built into a major business by an energetic and visionary young Southern druggist. Seeing the potential of a new soft drink—the valuable recipe still remains a well-kept secret—Asa G. Candler at 38 (and with five children to support) gave up a profitable wholesale and retail drug house to concentrate his efforts on the drink, the formula for which he had bought two years before. The beverage caught on and Asa Candler became one of the wealthiest men of his time. A great portion of his fortune went into philanthropic ventures. In the first quarter of this century he gave millions of dollars in both money and new buildings to help Emory College, which his brothers and his four sons had attended, become the much larger Emory University in Atlanta.

Asa Griggs Candler (1851-1929), a Georgian, built a fortune on a soft drink, then gave most of his money away.

"FIRST" LADY: First woman college president in America, first president of the National Council of Women, first woman to speak from the Chautauqua, N.Y., platform, organizer of the World's Woman's Christian Temperance Union, Frances E. Willard led the way for women's rights in America. She believed that women should be awakened to a realization of their power to fight every threat to the home, and the groups she organized or helped organize gave them a strong voice in national affairs. Born at Churchville, N.Y., Miss Willard was reared on a Wisconsin farm, where she was a tomboy until she was 18. Her rebellion against confining long skirts and long hair was a forerunner of her lifelong fight for more freedom for women. She taught in 11 schools, progressing to the presidency of the Evanston College for Ladies. In 1873, she became dean of women at Northwestern University in Evanston, Ill., where a stained-glass window in the First Methodist Church recalls her fame. A marble statue stands in Statuary Hall in the Capitol at Washington, D.C.; she is the only woman ever hailed this way. In 1940 the United States issued a postage stamp in her honor.

Frances E. Willard (1839-1898) was interested in just about everything that made the headlines—including a newfangled bicycle!



WORLD THINKER: "John R. Mott was the most distinguished and creative Christian layman of the century," wrote a biographer shortly after Dr. Mott's death in 1955. "His ideas became institutions such as the World Council of Churches, the International Missionary Council, the International Committee of the YMCA, and the World Students Federation." Also described as a "profound student of priorities," Dr. Mott had little time for the trivial and inconsequential. He thought in world terms and dedicated his life to promoting peace through the organizations he helped found. In 1948 and again in 1954 Dr. Mott was elected honorary president of the World Council of Churches. He visited every major country of the world at least 12 times and all minor countries at least six times in support of his projects. The Nobel Prize was given him in 1946 for his role in five world church and missionary movements.

John R. Mott (1865-1955), Iowa farm boy who won the Nobel Prize for his world church and missionary work.

ECRETARY: Arthur Flemming went to Washington 1927 to sudy political science, and he's been there full part time ever since. He has spent the last 20 years in portant government appointments under Presidents osevelt, Truman, and Eisenhower. Flemming's present sition is Secretary of Health, Education, and Welfare, which he was appointed by President Eisenhower in id-1958. His first government appointment, after 12 ars of studying, teaching, and writing about the vernment, was in 1939 when President Roosevelt made m a Republican member of the Civil Service Commison. Between that job and the present one, Flemming s been—among other things—Director of Defense obilization, member of the President's Advisory Committee on Government Organization, and president of s alma mater, Ohio Wesleyan University at Delaware, hio (while his government service continued). Even ith these jobs to fill, Flemming has found time to rve as superintendent of Foundry Methodist church hool in Washington, as vice-president of the National uncil of Churches of Christ in America, and to take prominent part in many other laymen's activities.

Arthur Flemming beside the seal of the President of the United States: he's been on the staff of three!

By RALPH W. SOCKMAN
Pastor, Christ Church, Methodist, New York

What Do Methodists Believe?

THE METHODIST CHURCH has been called "a unique blend of New Testament Christianity, the Protestant Reformation, and the influence of John Wesley." Here is a quick review of beliefs characteristic of the people called Methodists:

How do Methodists regard the Bible?

They regard it as the "Holy Scriptures." Methodists look upon the Bible as a library of inspired books containing the progressive revelation of God. They recognize the types of literature in the Bible—law, poetry, prophecy, allegory, Gospels, epistles.

Realizing that the Scriptures have been translated from their original tongues, Methodists make allowances for differences of interpretation. They believe in the "open Bible" and encourage the individual to read it for himself, leaving him free to make his own interpretation under the guidance of the Holy Spirit.

Methodists believe that "the Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary to salvation." (From the *Methodist Articles of Religion.*)

What is the Methodist attitude toward the Trinity?

Methodists do not pretend to understand fully the meaning of the Trinity. Who does? Even Saint Augustine, after writing the classic exposition of the doctrine of the Trinity, confessed that it still was a mystery. If God could be fully explained, he would cease to be God.

The doctrine of the Trinity is the expression of the three aspects in our experience of God. We conceive of God as the Creator, the First Cause of all things—as God the Father. We think of God revealed historically in the personality of Christ—as God the Son. We feel him as a pervading, continuing presence and power in our lives—as God the Holy Spirit.

The doctrine of the Trinity is also our formula for understanding the personality of God. God is love, but whom did he love before he created man and the universe? Love must have an object. The object of God's love in the pre-creation period was Christ the Son, coeternal with the Father. And the divine activity linking God the Father with the object of his love, God the Son, was and eternally is God the Holy Spirit.

Do Methodists believe in heaven and hell?

Methodists believe in divine judgment after death. Goodness will be rewarded and evil punished.

The concepts of heaven and hell vary widely, according to the educational and religious background of the believers. Some have very concrete ideas of golden streets in heaven and fiery furnaces in hell. But the majority of Methodists are emancipated from the prescientific view of a physical heaven "up there" and a physical hell "down there." They trust the promise of Christ: "I go to prepare a place for you." Heaven is the realm of mind and spirit where the redeemed keep company with God and his risen son, Jesus Christ. Hell is the state where such fellowship is absent.

How do Methodists regard the virgin birth?

The original *Methodist Articles of Religion* declare that Christ the Son "took man's nature in the womb of the blessed Virgin." The great majority of Methodists continue to hold this belief. Some would distinguish the biological aspects of the

READER'S CHOICE

A great Methodist heritage is the allowance for individual interpretation within "characteristic" beliefs. Dr. Ralph Sockman explains common tenets in this article, adapted by special permission from the October 6, 1953, issue of *Look* magazine. (Copyright 1953 by Cowles Magazines, Inc.)

Methodists, like other Protestants, believe in the "priesthood of all believers."

rgin birth from its theological im-
ications. Some believe that the deity
Christ does not rest on the unique-
ss of his physical birth but on the
explicable quality and power of
s life and work.

Hence, some Methodists do not
el it necessary to believe that Jesus
hrist was born without a human
ther in order to assert that he is
e only begotten son of the heavenly
ther. The Methodist Church does
t disown this latter group as long
they believe in the deity of Christ.

o Methodists
ay to saints?

No. They believe God is directly
cessible to each of his children.
nce God is love, no intermediary
needed to intercede for his chil-
en. Methodists, like other Prot-
tants, believe in the "individual
iesthood of all believers."

o Methodists
lieve in purgatory?

No. Methodists find no scriptural
arrant for the Roman Catholic be-
f in purgatory. They do not pre-
me to peer behind the veil of
ath or departmentalize the proc-
ses of divine judgment. Many
ethodists believe that God's
nishments are redemptive rather
an punitive. They trust the justice
and love of God to care for the departed.

Do Methodists baptize infants?

Yes. We believe all men are heirs of life eternal and subjects of the saving grace of the Holy Spirit. Christ himself said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

While an infant is not aware of the meaning of the Sacrament, the parents are—and are thereby committed to the Christian nurture of the child. The church assumes responsibility for her baptized children and awaits the time when they will be mature enough to appreciate and assume for themselves the vows made.

Do Methodists believe in Christ's "real presence"?

Yes, but not in the sense that Roman Catholics regard the "real presence." In the Mass, Roman Catholics are taught that the bread becomes the body of Christ and the wine becomes the blood of Christ, so that Christ is present in body and soul.

Methodists accept Christ's words that "God is a spirit: and they that worship him must worship him in spirit and in truth." Hence, they believe that the body of Christ is given, taken, and eaten in this Sacrament only in a "heavenly and spiritual manner." And faith is the means whereby the body of Christ is received and eaten in the Lord's Supper.

Do Methodists accept Roman Catholic Baptism as valid?

Yes. Methodists believe that the Sacrament of Baptism is a sign of God's grace and man's regeneration. Methodists and Roman Catholics believe in the same God.

What Sacraments do Methodists recognize?

Methodists hold only two Sacraments as ordained of God: Baptism and the Lord's Supper. Baptism is not only a sign of profession but also of regeneration, or a new birth. The Supper of the Lord is the Sacrament of our redemption by Christ's death and a sign of the love which Christians ought to have among themselves.

What do we mean by salvation?

Salvation means not only security in heaven after death but a present experience of God's grace and power. When men truly and earnestly repent of their sins, God forgives the guilt

of past transgressions. Also, he imparts the power which fortifies men against future sins.

God calls men to that holiness of life which, as Wesley insisted, is "social holiness," the love and service of their fellow men. Man cannot attain this holiness merely by obeying laws and doing good works. Man's salvation comes by faith and through the grace of God. God sent Christ to reveal his love to men. When men behold how Christ died for them, their hearts are moved and their lives are transformed. They confess Christ as their Savior. He is the power of God unto salvation.

What is the Methodist position on divorce?

Methodists deplore the prevalence of divorce and seek to preserve the marriage bond by every means humanly possible. However, they recognize that situations arise where the sanctity of individual personality requires the severance of the marital relationship. They hold that those who have been wronged have the right to a second chance.

No Methodist minister should solemnize the marriage of a divorced person whose wife or husband is living and unmarried; but this rule should not apply (1) to the innocent person, when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which, through cruelty or physical peril, invalidated the marriage vow; nor (2) to the divorced persons seeking to be reunited in marriage.

Do Methodists have to accept a creed?

They are not required to sign any formal creed. Those joining the church are asked to answer affirmatively two questions:

"Do you confess Jesus Christ as your Savior and Lord and pledge your allegiance to his kingdom?"

"Do you receive and profess the Christian faith as contained in the New Testament of our Lord, Jesus Christ?"

Wesley, the founder, once declared: "I believe the merciful God regards the lives and tempers of men more than their ideas." One of his basic principles was, "Think and let think." With its emphasis on life rather than creed, Methodism has been relatively free from heresy trials.

What is the Methodist position on birth control?

In 1956, the General Conference of The Methodist Church made an official pronouncement on birth control. The conference said, "Planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." The justifying motive must be unselfish. The children we bring into the world have a right to a wholesome home life. Toward that end, the spacing of children, the health of parents, and adequate economic support are factors to be considered.

What distinguishes Methodists from other Protestants?

It is difficult to say, because modern practices and the growing spirit of church unity tend to draw the leading Protestant denominations ever closer together. The Methodist Church retains, in general, the theology of the Anglican Church from which it sprang. Some Methodist parishes preserve much of the Protestant Episcopal liturgy. On the other hand, in some Methodist churches the services of worship are informal. Within the 40,000 American Methodist churches, there is probably as wide variation in types of thought and worship as there is between Methodists, Presbyterians, Congregationalists, and others.

Of course, Methodists do have some differences from the other branches of the Protestant church. For instance, the Protestant Episcopal Church believes that divine grace is imparted through apostolic succession. Methodists do not hold to this doctrine. Hence, a Methodist minister cannot administer the Sacraments in an Episcopal church. And the confirmation of members in The Methodist Church is an office not limited to bishops as in the Protestant Episcopal Church, but can be given by all ordained ministers.

Also, The Methodist Church differs from the Baptist and some others in the matter of Baptism. Not only do Methodists believe in infant Baptism, which the Baptists do not believe in, but also Methodists baptize usually, yet not always, by sprinkling rather than immersion.

The two most marked Methodist emphases are the inner experience of religion and the social applications of conscience. John Wesley stressed "the witness of the spirit," "an inward impression on the soul whereby the spirit of God immediately and directly witnesses to my spirit that I am a child of God . . . that all my sins are blotted out and I am reconciled to God." Holding this emphasis, Methodism has made much of conversion, revivals, and testimonies of religious experience.

The Methodist social conscience has kept the church in the forefront of reform movements, such as the improvement of labor conditions, the inculcation of temperance, and the abolition of war. In the number of missions, hospitals, and colleges, Methodism leads in Protestantism. [*See page 88 for a representative listing of institutions.*]

The Methodist Church also emphasizes the democratic principle in its organization and government. Laymen are increasingly given leadership in the church councils.

Are Methodists stricter than others in matters of personal conduct?

Methodists today are about as broad and liberal in their codes of behavior as are other leading Protestants. Methodists traditionally have fought against intemperance, gambling, and licentious indulgence. John Wesley formulated a list of general rules for the members of his societies because he believed they needed concrete standards as well as ideals.

Once our church had a provision forbidding diversions such as card playing and dancing. This provision was changed many years ago to read, "not taking such diversions as cannot be used in the name of the Lord Jesus."

WANT EXTRA MAPS?

If you travel or have a Methodist friend who does, you probably can use a few copies of *Methodist Americana*, the map that starts on the page opposite. They are only 50¢ each at Cokesbury (MPH) Book Stores. See MPH listing, page 99, for nearest address.

Methodist Americana: A Guide for Tourists

America's broad miles are rich in places of interest to Methodists—and these pages were planned to help you discover some of them. In selecting them we have been fortunate in having aid from several well-posted friends, including Dr. Elmer T. Clark, exec-secretary, American Association of Methodist Historical Societies.

—THE EDITORS OF TOGETHER MAGAZINE

WASHINGTON

1 **BOTHELL: Meth ch** won a 1959 architectural award; windows behind altar frame an enchanting view.

2 **TACOMA: College of Puget Sound,** est 1888 before state; has notable Meth historical collection; **Old Ft Nisqually,** built 1833 by Hudson's Bay Co & where Jason Lee started mission in 1838, is reconstructed in Point Defiance Park (see map illus).

3 **STEILACOOM: Bell** atop monument marks first Meth preaching place N of Portland; overlooks Puget Sound.

4 **CHEHALIS: White Claquato ch** (cemetery), 1858, is oldest extant in state; restored by Am Legion & others.

5 **TOPPENISH:** In restored **Ft Simcoe** (1856), 30 m E, is room honoring "Father" J H Wilbur, Meth missionary.

6 **WALLA WALLA:** 5 m E is monument at **Waiilatpu mission site;** in 1847 Cayuse Indians killed 13 including Dr. Marcus Whitman, Cong missionary & friend of Jason Lee.

7 **SPOKANE:** Japanese Meths poured love & toil into **Highland Park ch,** transformed craggy hillside into picturesque beauty spot to delight visitors (see map illus).

OREGON

8 **SALEM: Willamette Univ,** oldest coll W of Missouri; has collection Meth history; est 1842 by Jason Lee, 6-ft missionary & "Father of Oregon" (statue across st at capitol, also US Capitol). His bride Anna Maria came around Horn, died in childbirth while he was going East to raise funds. She nurtured wilted rosebush, a wedding gift, now known as Mission Rose (see map illus).

9 **THE DALLES:** Many Indians were converted in 1838 listening to Lee's missionaries speak at **Pulpit Rock.**

10 **JACKSONVILLE:** Legend says **Meth ch** was built (1854) from one-night receipts of gambling houses in Gold Rush. Old shaft is under ch but pickings are slim!

IDAHO

11 **BOISE:** New **First Meth** (million-dollar) **ch,** Gothic design, is "Cathedral of the Rockies" (see map illus).

12 **BLACKFOOT: Jason Lee Meth ch** commemorates first Protestant sermon W of Rockies, July 27, 1834, by Jason Lee at Ft Hall; site is marked (see map illus).

MONTANA

13 **GREAT FALLS: Meth Deaconess Hospital** owns "Brother Van' Shooting Buffalo" canvas by Charles Russell, famed cowboy artist (see map illus).

14 **HELENA:** St Paul's, state's oldest Meth congregation, started in **log chapel** (1865) standing on Cutler St.

15 **BANNACK:** Montana's first capital, now almost ghost town; annual services held at **Meth ch** (est 1864).

16 **BILLINGS: Rocky Mountain Coll** continues Montana Wesleyan (1889); only Protestant college in state; sponsored by Meths, Presbyterians, Congregationalists.

WYOMING

17 **FT LARAMIE: National monument and museum;** here preached Jason Lee, en route to Oregon, 1834.

CALIFORNIA

18 **JEDEDIAH SMITH REDWOOD STATE PARK:** (see map illus) on US 199, is gift of Meth philanthropist.

19 **POINT ARENA:** In 1888, one Jensen, Norwegian carver of sailing-ship figureheads, sculped three huge Bibles from pine to serve as unique pulpit in **Meth ch.**

20 **SONOMA:** Attractive **Meth ch** with spire is oldest (1853) Prot ch continuously in use in Calif; ornate triple pulpit seat came by Horn, gift of San Francisco ch.

21 **DOWNIEVILLE:** New England type **Meth ch** was bit in 1856 over gold-bearing gravel—but some not namable sinner ran tunnel from nearby riverbank and looted it!

22 **COLOMA: Ch** est 1849, Gold Rush year; poet Edwin Markham was member, started "Man With Hoe" here.

23 **LINCOLN:** Unique epitaphs & mottoes on windows make the **Meth ch** a tourist stop-and-look spot.

24 **LAKE TAHOE: Skylandia** is Meth youth camp (see map illus). Nearby occurred 1846 tragedy in snows of Reed-Donner party. Reeds were Meths; doll brought by little Martha is in Sutter's Fort museum, Sacramento.

25 **IONE:** A Virginia girl objected to living in a town called **Bedbug,** so gallant miners renamed it Ione. Legend also says they were Meths. Bishop Matthew Simpson laid **ch** cornerstone 1862 (see map illus).

26 **SAN FRANCISCO: First Ch** est 1847, was first Prot ch in city. Wm Taylor (see map illus), started popular planting of eucalyptus with seeds from Australia; is buried Mt View Cemetery at Oakland. Meths, Presbyterians, Congregationalists operate **Hip Wo School** for Chinese small fry. **California Hotel** is Meth-owned.

27 **STOCKTON: College of Pacific,** chartered by Calif in 1851; has fine stained glass in Morris chapel & collections of Jedediah Smith, Western & Meth history.

28 **LOS ANGELES AREA: Plaza Mexican Meth ch** is at historic center for Latin-American activities (see map illus); huge **First Meth ch,** 8th & Hope, had start century ago in El Dorado saloon. **Holman ch,** 3320 W Adams, largest Negro congregation in city; won a 1959 architectural award. **Univ of So Calif,** est 1879 by Meths, but now not ch-related. **Cokesbury Bookstore** at 5250 Santa Monica blvd; also Meth hdqtrs & of Pacific Home Corp.

29 **LONG BEACH:** City grew up around now-discontinued Meth campground "in sheep pasture"; **First Meth ch,** 5th & Pacific, has noteworthy education bldg.

30 **CLAREMONT: So Calif Sch of Theology** now on Foothill blvd near Claremont Graduate Sch; **Claremont Manor,** typical Meth home for retired (see item 28).

31 **SAN DIEGO: Calif Western Univ** has wooded 140-acre campus on Point Loma (see map illus).

NEVADA

32 **RENO: First ch** works with ministerial assoc & Univ of Nevada in marriage counseling; ch bit 1925 had stormy time due to insurance man who underwrote debt with policies & left with ch holding an empty bag.

UTAH

33 **SALT LAKE CITY:** Brigham Young, ex-Meth, invited Rev. A N Fisher, Meth, to preach in Mormon Tabernacle, 1868; **Westminster Coll** est 1875 by Presbyterians, now also supported by Meths & Congregationalists.

COLORADO

34 **FAIR PLAY: Log cabin** is memorial to "Father" John L Dyer, "Snowshoe Itinerant," mail carrier & preacher.

35 **CENTRAL CITY: St James ch** plays important role in dramatic life of this reactivated city (see map illus).

36 **DENVER: Old Tramway Bldg,** 14th & Arapahoe, is site of home of John Evans, physician, Terr gov, & Meth layman who helped found **Denver Univ** (see map illus); **Iliff Sch of Theol** has important Western Meth records.

ARIZONA

37 **YUMA:** In 1900 Quechan Indians by 75% vote asked US Government for Protestant help. Meth women responded with **Yuma-Cocopah Indian Mission.**

38 **PHOENIX: First ch** is notable modern architecture with remarkable glass (see map illus); so also is **Central ch** which started 1871 under brush ramada in desert.

39 **TUCSON: Meth chs** here recall local Spanish influence starting with San Xavier Mission (see map illus).

NEW MEXICO

40 **FARMINGTON:** Near "Four Corners," **Meth sch** carries on vigorous program with Navaho children, fastest-growing Indian tribe in US (see map illus).

41 **ALBUQUERQUE: Bataan Mem Meth Hosp,** est 1916; renamed in 1952 to honor New Mexicans lost at Bataan, adjoins Lovelace Foundation doing basic research for aviation & space medicine. **Harwood girls' sch** est 1887.

42 **SANTA FE:** Meth work started 1850 with sermon in **Governor's Palace** (bit 1609) by E G Nicholson; Benigno Cardenas, Meth minister & ex-Catholic, preached in plaza 1853; bell from old Meth ch now in **St. John's,** largest Protestant ch in Santa Fe (see map illus).

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By clipper ship around the Horn,
A B.T. OF OLD JAPAN IN SPOKANE
Tacoma
Spokane
Washington
OLD FT. NISQUALLY (Rebuilt at Tacoma)
Salem
Idaho
Great Falls
Helena
MISSION ROSE: It is as eternal as love . . . for it's a reminder of Jason Lee's bride, Anna Maria
Montana
Oregon
BOISE METHODISTS chose Gothic design for their Cathedral of the Rockies.
JASON LEE, 'FATHER OF OREGON' First Protestant missionary in Northwest, he looked a tide of settlers sweeping along the Oregon Trail.
HERE PREACHED JASON LEE A Ft. Hall Indian Reservation marker recalls first Protestant sermon west of the Rockies, July 27, 1834
Wyoming
SOUTH PASS Jedediah Smith devout pathfinder found it in 1823. Later followed in river years by thousands taking Oregon Trail
IN 1843 MIGRATION TO OREGON reached flood tide. It had been triggered in 1831 by a letter in The Christian Advocate and Journal, now TOGETHER! purporting to tell of four Indians from the Northwest vainly seeking "the book of heaven" in St. Louis. First to respond was Jason Lee, Methodist missionary. His enthusiasm
MODOC LAVA BEDS: In 1873 Eleazer Thomas, a Methodist preaching elder and U.S. commissioner, was killed here trying to make peace with Indians
MAJOR JOHN WESLEY POWELL one-armed Civil War hero and Illinois Wesleyan Univ professor, led party on 3-month expedition down Colorado in 1869, from Green R. ver Wyo
GIANT REDWOODS HONOR the memory of Jedediah Smith, mountain man, explorer, and Methodist layman who was a surprise guest in 1826 of the San Gabriel Mission padres
Ione
Colo.
Central City
Denver
SKYLANDIA, on Lake Tahoe, is popular with Methodists
Utah
JEDEDIAH SMITH and trappers in the Mojave Desert, 1826—after a painting by Remington
ALEXANDER MAJORS, also a Methodist layman, was partner in Pony Express which ran from St. Joseph, Mo., to Sacramento (1860–61)
CALIFORNIA'S OLDEST BOOKSTORE was opened in 1850, during Gold Rush days, at San Francisco with a $2,000 shipment brought around the Horn by William Taylor and Isaac Owen to launch a Methodist outlet, Colesbury store, 85 McAllister St
"CATHEDRAL CHURCH OF THE MOTHER LODE" Is this sturdy brick structure, built in 1862 at Jamestown called Bedbug (see item 25)
Nevada
California
PLAZA CHURCH Los Angeles, is at headquarters site of Gen. Fremont II carries on work for the Latin Americans
Los Angeles
DEATH VALLEY PARISH It is Paul Bunyanesque in size—5,000 sq. Jeep-leaped miles. Methodism's biggest
EASTER AT GRAND CANYON Since 1934 Christians of all faiths have assembled on South Rim to join in sunrise services to celebrate the glorious Resurrection of Our Lord . . . but at any time this sublime scene can provide a religious experience.
METHODIST NAVAHO School at Farmington is in oil uranium country—and is
Arizona
N. Mex.
San Diego
CALIFORNIA WESTERN UNIVERSITY, one of Methodism's newest, traced from an earlier school, at San Diego the oldest Greek theater of its type to be found in the U.S.A.
TOURISTS ENTERING SANTA FE at night from the south see a dramatically lighted stained-glass figure of Christ in the new St. John's Methodist Church, which carries on work started there in 1850.
SE HABLA ESPANOL ACQUI! The Lydia Patterson Institute at El Paso
CHRIST IN MARBLE
A TOUCH OF SPAIN Tucson's First and Catalina Methodist Churches have won national acclaim for designs influenced by the Spanish.
ANCHORAGE: Alaska Meth Univ (open 1960) highspots Methodism in Alaska which began on Unga Island in 1886 & now includes 3 hospitals & many fast-growing chs.
SEWARD: The Jesse Lee Home. A boy here designed Alaska state flag.
Alaska
Anchorage
Seward
Hawaii
Kauai
Oahu
Molokai
Maui
Hawaii
METHODISM started here with a royal grant from King Kamehameha in 1855, now has some 30 chs. In Honolulu is famed First ch; also Wesley Foundation at Univ of Hawaii. Syngman Rhee, Korean statesman, was active Meth as political exile here early in his career.

THE TEN LANDMARKS OF METHODISM*

John Street Church 14 New York, houses America's oldest continuous Methodist congregation—dating from a society formed by Philip Embury in 1766. Visitors may see rare paintings of John Wesley and the pulpit Embury built for himself.

St. George's Church 33 Philadelphia, Pa., is the oldest Methodist building in continuous service in the U.S. It was purchased in 1769 by a Methodist society led by red-coated Captain Thomas Webb. In 1959, Congress designated the venerable red brick church a Landmark of the adjoining Independence National Historical Park.

Rehobeth Church 41 Union, W. Va., oldest Protestant church west of the Alleghenies, was built in 1785 and dedicated by Bishop Asbury in 1786. The five-acre site was donated by Edward Keenan for "as long as grass grows and water flows."

Robert Strawbridge Home 49 New Windsor, Md., is in the Sam's Creek region northwest of Baltimore where this zealous Irishman—tirelessly preaching, converting, and appointing preachers—rooted Methodism deeply before the Revolution.

Barratt's Chapel 55 Frederica, Del. In this plain red brick, two-story building Thomas Coke and Francis Asbury met in November, 1784, to plan the Christmas Conference (see text below, right) at Lovely Lane Chapel, Baltimore—where Methodism was to be organized formally as a church.

Green Hill House 59 Louisburg, N. C., was the meeting place of the first Annual Conference of Methodism (1785) after organization as a church. Attending the session were about 20 preachers who held meetings in a spacious upper room. The large white house is a mile south of Louisburg.

St. Simons Island 73 Ga. Here John Wesley, founder of Methodism, and his brother, Charles, preached to the Indians during their only trip to the colonies (1736-37). The young men were brought to Georgia by General Oglethorpe—Charles as Oglethorpe's secretary and John as a determined missionary.

On Central Map

McKendree Chapel 26 Cape Girardeau, Mo. Built in 1819—the first Methodist church west of the Mississippi—it marks the leap of Methodism across the "Father of Waters" on its way westward. The rough log chapel is named for Bishop McKendree.

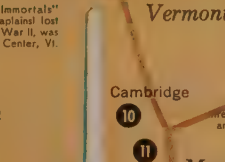
Wyandot Mission 37 Upper Sandusky, Ohio. John Stewart, Indian-Negro convert, started work here among the Wyandot Indians in 1816—the beginning of Methodist missions. Stewart died in 1823 and is buried near the plain stone "Old Mission" building.

Edward Cox Cabin 55 Bluff City, Tenn. A devoted Methodist and a pioneer who carved his homestead out of the frontier, Cox was the "archetype of the hospitable laymen who made the circuit rider possible." Asbury often stayed in his log home.

*Designated by the American Association of Methodist Historical Societies

BARBARA HECK (1734-1804) the Irish-born "Mother of American Methodism" is buried in Blue Church Cemetery near Prescott, Ontario. She broke up a card game to prod Philip Embury's conscience and started New York Methodists on their way.

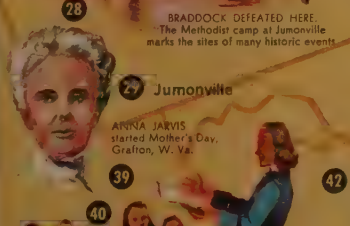
GEORGE FOX of "The Four Immortals" (Protestant, Catholic, Jewish chaplains) lost on troopship *Dorchester*, World War II, was Methodist minister at Thetford Center, Vt.



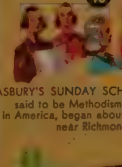
CAPTAIN THOMAS WEBB, (1724-1796), fiery British soldier, helped launch Methodism in Philadelphia and New York.

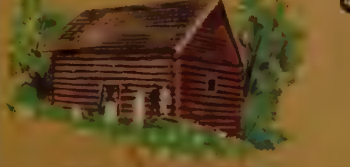
OBELISK at Cambridge, N.Y. marks grave of Philip Embury (1730-1775), the first Methodist local preacher in New York City.

OLD ST. GEORGE'S AT PHILADELPHIA a Landmark for Methodism and for the United States.



BRADDOCK DEFEATED HERE. The Methodist camp at Jumonville marks the sites of many historic events.

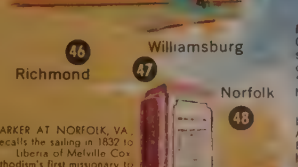


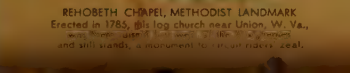


ANNA JARVIS started Mother's Day, Grafton, W. Va.

ASBURY'S SUNDAY SCHOOL, said to be Methodism's first in America, began about 1785 near Richmond, Va.

WILLIAMSBURG Courthouse, where Asbury preached to Virginians 1782

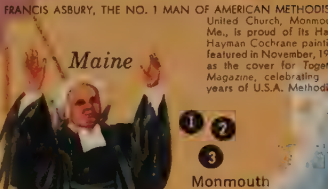




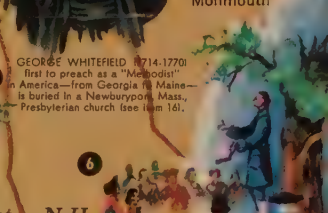
REHOBETH CHAPEL, METHODIST LANDMARK Erected in 1785, this log church near Union, W. Va., and still stands, a monument to [illegible] zeal.

MARKER AT NORFOLK, VA. recalls the sailing in 1832 to Liberia of Melville Cox, Methodism's first missionary to serve (and die) overseas.

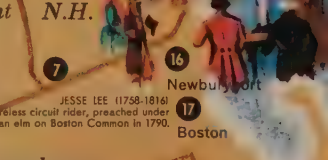
FRANCIS ASBURY, THE NO. 1 MAN OF AMERICAN METHODI[SM]



GEORGE WHITEFIELD (1714-1770) first to preach as a "Methodist" in America—from Georgia to Maine—is buried in a Newburyport, Mass., Presbyterian church (see item 16).



JESSE LEE (1758-1816) tireless circuit rider, preached under an elm on Boston Common in 1790.

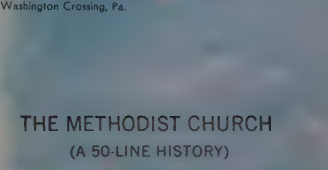


A REMINDER OF WHALING Is Edgartown Methodist Ch[urch] on Martha's Vineyard Islan[d]

JOHN STREET CHURCH in New York, a Landmark of Methodism, is almost lost among the financial-district skyscrapers.

THIS CELEBRATED PAINTING hangs in the Methodist Church at Washington Crossing, Pa.

THE METHODIST CHURCH
(A 50-LINE HISTORY)



METHODISM was
Oxford, [illegible]
so methodical [illegible]
dubbed [illegible]
"societies," [illegible]
holiness within the Church.

Wesleyan societies were
but had begun [illegible]
Atlantic in 17[illegible]
broke out. All eight of [illegible]
hurried home except Francis Asbury. [illegible]
year after the war ended in 1783. America[n]
Methodists were insisting upon ecclesiastical
separation, too. Wesley acquiesced reluctantly.
He sent as "superintendent" or bishop Dr.
Coke, who joined Asbury [illegible]
at Baltimore Christmas [illegible]

MAINE

1 **KENTS HILL: Kents Hill Sch** (prep) is successor to Me. Wesleyan Seminary & Female Coll, est in Augusta, 1821. Site overlooks lakes in surrounding valley.

2 **EAST READFIELD: Jesse Lee Mem Ch,** 8 m NW of Augusta, first Meth meetinghouse in Me.; dedicated by Lee, 1795. Francis Asbury held 1798 ann conf here.

3 **MONMOUTH: United Ch** (Meth-Cong) displays Bishop Asbury painting by Harry Hayman Cochrane (see map). Asbury presided over 1802 conf at **Sewall Prescott House** (known as "Old Fort") on High St, built in 1801.

VERMONT

4 **NEWBURY: Newbury Inst,** first Meth sch of theology in America, organized by New Engl Conf in 1839, now part of Boston Univ. **Ch** (1830) still standing.

5 **THETFORD CENTER: Timothy Frost Meth Ch** is charming rural brick ch, with cemetery (see map illus.)

NEW HAMPSHIRE

6 **TILTON: Tilton Sch** (boys' prep), est 1845, is depository of Meth historical materials. Bldgs are Georgian architecture. Sam Walter Foss (1858-1911), author of "The House by the Side of the Road," was student here.

7 **CHESTERFIELD: Meth Ch** is "mother church of NH Methodism," blt 1844, organized in 1795.

NEW YORK

8 **CHAUTAUQUA: Chautauqua Inst** started 1874 for Meth Sunday sch teachers. Summer programs now include entertainers, lecturers, musicians.

9 **SYRACUSE: Syracuse Univ,** est in 1870, is successor to Genesee Coll of Lima, NY. Oldest degree-granting coll of fine arts in America & famous for football.

10 **CAMBRIDGE:** Granite shaft marks grave of **Philip Embury** who started John St Ch in NY. (See map illus.)

11 **ALBANY: St Luke's Meth Ch,** successor to Garrettson Station where Asbury held confs in 1791-92. Capt Webb preached in Albany before Revolution.

12 **SMITHFIELD: Bronze plaque** on oak near crossroads between Pine Plains and Amenia tells that Whitefield preached outdoors to crowd too large for church, 1770.

13 **RHINEBECK:** Freeborn Garrettson (1752-1827), "Paul Revere of Methodism," buried under pulpit of **Meth Ch;** married daughter of wealthy NY chancellor in 1793, blt fine **home** (still is standing) at nearby Wildecliff.

14 **NEW YORK CITY: John St Ch,** 44 John St, is Meth Landmark (see above & map illus); Embury's pulpit & other furnishings are from Wesley Chapel, opened in 1766 on same site. **Plaque** around cor at 120 Wm St marks site of old Rigging Loft where Embury & Webb led worship, 1767. **Christ Ch,** Park Ave & 60th St, is of elegant Byzantine architecture. **Meth Hospital,** 6th St & 7th Ave, Brooklyn, is oldest in US under Meth auspices.

15 **FLORIDA: James Dempster's Log Ch** stands near Scotch Bush. His son John (1794-1863), "father of Meth theological education," born nearby.

MASSACHUSETTS

16 **NEWBURYPORT:** George Whitefield, first "Methodist" preacher in America, is buried under pulpit of **Old South Ch** (Presbyt), built 1756, cor Federal & Sch Sts.

17 **BOSTON: Boston Univ & Sch of Theology,** 745 Commonwealth Ave, has over 7,000 items from Wesley, Asbury, Jesse Lee, & other early Meth leaders. Woman's Foreign Mission Soc formed at **Tremont St Meth Ch** in 1869. **Marker** near Parkman bandstand on **Boston Common** is on site of Great Elm (blown down, 1876) under which Lee preached in 1790 (see map illus). **Zion's Herald,** 581 Boylston St, started in 1823. **Morgan Mem Ch,** 85 Shawmut Ave, is where Edgar Helms developed Goodwill Industries, 1912. Chas Wesley preached at **Old North** (Episc) **Ch,** 189 Salem St & **King's** (Unit) **Chapel** on return from Georgia to England (see item 73).

18 **SPRINGFIELD: Trinity Meth Ch,** Sumner & Oakland Aves, displays water pitcher used by Wesley; series of 24 stained-glass windows depicts historic personages. **Wilbraham Academy,** 9 m E: original frame ch bldg (1793) is now private home, near brownstone ch.

19 **EDGARTOWN: Meth Ch** on Martha's Vineyard blt 1842, has whaler's beacon pulpit—once part of a sailing ship (see map illus). Upstairs sanctuary has box pews, whale-oil chandeliers. Methodism began here in 1797.

CONNECTICUT

20 **CRYSTAL LAKE: First Meth parsonage** in New Engl, blt in 1795 & home to many a weary itinerant preacher, is located a few houses from Community Meth Ch.

21 **MIDDLETOWN: Wesleyan Univ,** 1831, has collection of Wesleyana; chapel altar honors Bishop Welch.

22 **EASTON: Jesse Lee Meth Ch,** 26 Flat Rock Rd, was being built when Lee preached here in 1790.

RHODE ISLAND

23 **EAST GREENWICH:** Constitution of RI & Providence Plantations was adopted in 1842 in **Meth Ch,** blt in 1833, across Main St from Courthouse.

24 **NEWPORT: St Paul's Ch,** 1 bl N of Washington Sq, is first Meth ch in the world to have steeple; has been in continuous use since it was blt in 1806.

PENNSYLVANIA

25 **MEADVILLE: Allegheny Coll,** N Main St, est in 1815, became Meth sch in 1833; Ruter Hall named for Prof Martin Ruter who started schs in Texas. **Salem Ch,** 20 m SW near Greenville, grew from class mtgs in home (cemetery plaque) of R R Roberts (later bishop) in 1798.

26 **WILKES BARRE:** Asbury preached in old **Courthouse** in 1793. **Forty Fort Meetinghouse** (1807), 7 m NE, named for nearby fort where 40 families took refuge from hostile Tories & Indians; has quaint boxed-in pews. Battleground of the Wyoming Massacre is near ch.

27 **NAZARETH: Whitefield House,** blt by Peter Bohler for Whitefield (see map illus), now is Moravian museum.

28 **PITTSBURGH: Fort Pitt Blockhouse,** 1764, was early Meth preaching place. Debate at 1828 Genl Conf in **First Meth Ch** led to founding Meth Protestant Ch.

29 **JUMONVILLE** (3 m E of Uniontown): **Pittsburgh Conf Center.** Here in 1754 Washington started French & Indian War; next year in Gen Braddock's routed army (see map illus) was Tom Webb, later a Meth leader.

30 **CARLISLE: Dickinson Coll** honors John Dickinson, signer of US Constitution; est 1783 by Presbyterians, Meth since 1833; "Old West" hall was designed 1802 by Benj Latrobe, US Capitol architect.

31 **GETTYSBURG: Rock Chapel,** blt in 1773 & rebuilt in 1849, is mentioned in Asbury's **Journal.**

32 **WASHINGTON CROSSING PARK: Meth Ch** has on display the original painting, "Washington Crossing the Delaware," by Emanuel Leutze (see map illus).

33 **PHILADELPHIA: St George's Ch,** 235 N 4th (see map illus), is Methodist Landmark & part of **National Park;** in use since 1769, termed "Cathedral of Methodism" by Asbury; has notable library-museum; John Dickins, young Eton alumnus who in 1789 started Meth Publ House on his own $600 is buried at rear; **statue of Geo Whitefield** (see map illus), cofounder of Univ of Penn, is in quadrangle 37th & Spruce Sts. First Negro ch in US is **Mother Bethel,** 6th & Lombard, est in 1787.

NEW JERSEY

34 **MADISON: Drew Univ & Theol Seminary,** est in 1867, has celebrated collection of Methodistica.

35 **OCEAN GROVE: Meth Campground & Auditorium,** "Methodism by the Sea;" summer religious program

36 **PEMBERTON: Meth Recreation center,** at nearby Fort Dix during World War I, set pattern for USO early in World War II at Pres Roosevelt's direction.

37 **OAK GROVE:** (near Swedesboro) **Old Stone Ch,** blt in 1793, has services on third Sunday each June, 3 p.m.

38 **HEAD OF THE RIVER:** (near Tuckahoe) **Meth Ch** in cemetery was dedicated in 1792. Soc organized in 1780.

WEST VIRGINIA

39 **GRAFTON:** At **Andrews Meth Ch,** Anna Jarvis started Mother's Day in 1908 (see map illus), inspired by her mother, who promoted North & South friendship.

40 **JANE LEW: Log "Harmony" Ch,** blt on hill near town, 1819, organized [illegible] was first Meth Protestant Ch.

33 **LEESBURG:** Old Stone Ch started by Robert Straw bridge's family, sold in 1902, site now marked.

43 **MCLEAN:** 1 m E, **grave** of Wm. Watters (1751-1827), first native-ordained preacher and his wife, Sarah, in abandoned cemetery, El Nido Rd; house is nearby.

44 **SPOTSYLVANIA: George Arnold House** site marked, here in 1816 Asbury died, fatigued but resolute, he was carried from carriage, in delirium tried to take collection for missions. In 44 years he traveled over 265,000 m.

45 **HOLSTON VALLEY** is sometimes called "seedplot of Methodism." (See item 55, Central map.) At **Saltville, Madam Russell Meth Ch** honors sister of Patrick Henry of "Give me liberty" fame. **Emory & Henry Coll** 10 m S, named for Bishop John Emory & Patrick Henry.

46 **RICHMOND:** Marker on warehouse, 19th & Franklin Sts, indicates site of **Meth ch** where Asbury preached last sermon in 1816. At Ashland, 12 m N, is **Randolph-Macon Coll,** 1830, with fine collection of Methodistica. **St. Peter's Ch,** 10 m NW of Richmond, is "descendant" of first Meth Sunday sch in America, organized in Thomas Crenshaw home about 1785 (see map illus).

47 **WILLIAMSBURG:** Bishop Asbury preached 1782 at **James City Courthouse** (see map illus), now restored.

48 **NORFOLK:** First Meth foreign missionary, sailed 1832; **marker** on beach near Old Bay Line. (See map illus.)

MARYLAND

49 **NEW WINDSOR: Robert Strawbridge House,** 1 m S, is a Methodist Landmark (see map illus). Site of **Log Meetinghouse,** 1764, first Meth in America, is marked on Marston Rd 2 m S; 4 m S is **John Evans House** (1764), log home of first recorded American convert. Both bldgs are in good repair & popular with Methodist tourists.

50 **BALTIMORE:** Methodism was organized as a church in 1784 at Lovely Lane Chapel; site is well marked at **Merchants Club** at 206 E. Redwood St. Its successor of same name, of Etruscan architecture (Stanford White, 1884), has important Meth **museum.** In **Mt. Olivet Cemetery** lie Asbury, Strawbridge & other Meth notables. NE 20 m in hillside cemetery is marked site of **Cokesbury Coll,** first Meth coll (1787) in America; destroyed by fire, 1795; Washington was a financial contributor.

51 **BRIDGETOWN: Meth Ch** was bit in 1773 as "chapel of ease" for Ch of Engl; confiscated during Revolution, it was given to Presbyterians and then to Meths in 1778.

52 **SMITH ISLAND** ("Methodist Island"); in Chesapeake Bay, predominantly Meth almost 150 years. Visitors can see birds & waterfowl; also Japanese deer on nearby **James & Taylor's Islands.**

DELAWARE

53 **WILMINGTON: Asbury Ch,** 3rd & Walnut Sts, started about 1770 under picturesque Capt Webb in sail loft; dedicated 1789 by Asbury; enlarged 1811 & 1828.

54 **CHESWOLD: Bethel Meetinghouse** was bit in 1780 & rebuilt in 1853. Only anniversary services are held now.

55 **FREDERICA: Barratt's Chapel,** 1780, is Methodist Landmark (see text, right); 14 m W & 1 m N Bursville is **Judge White** (now Raughley) **Farmhouse** where Asbury hid 2 years from Revolutionary hotheads—but preached actively & helped win 1,800 more Meth converts.

DISTRICT OF COLUMBIA

56 **WASHINGTON: Dumbarton Ave Meth Ch** (No. 3133) traces origin back to 1772 and a cooper's shop. Lincoln often worshiped in the present bldg, which was erected in 1849. Bldg was also a Civil War hospital; Walt Whitman nursed here & found inspiration for some of his best-known war poems. **Foundry Meth Ch,** at 1500 16th St NW, grew from chapel, bit in 1814 by Henry Foxall, grateful his foundry had been spared when British burned city. **American Univ,** national Meth univ, is at Mass & Nebr Aves NW; nearby is **Wesley Theol Seminary,** famed for luminous glass in chapel. Nearby is **Metropolitan Mem Ch,** where Pres Grant was trustee. **Francis Asbury statue,** 16th & Mt Pleasant Aves, by Augustus Lukeman, is one of few nonmilitary statues.

NORTH CAROLINA

57 **ASHEBORO: John Wesley Stand Ch,** est in 1837, when Meth settlers built brush arbor on deerstand.

58 **DURHAM: Duke Univ, Hosp, & Divinity Sch** (see illus), in 1924 Jas Duke endowed Trinity Coll & name was changed. **Meth Ch** on E Franklin St at **Chapel Hill,** 11 m SW, was designed by Jas G Rogers, Yale & Northwestern Univ architect; has 210-foot steeple and splendid glass.

59 **LOUISBURG:** 1 m S is **Green Hill House,** Methodist Landmark (see map illus); bit 1783 by Maj Green Hill, local preacher & Revolutionary officer.

60 **SWANQUARTER:** Behind **Providence Ch** is wooden bldg, beached by storm 1876. Land owner previously would not sell, but convinced Providence's hand wrecked in the tempest, hurriedly made out a deed to Meths.

61 **CHEROKEE: Meth Cherokee Center,** est 1822, has museum. Meths are still very active in Cherokee mission work, continuing it here & in Okla.

62 **ASBURY TRAIL:** Boy Scout Trail from Davenport Gap, Tenn., 23 m to Clyde, NC, follows Asbury's route across Great Smoky Mts (see illus). Asbury preached in **Jacob Shook House** at Clyde; pulpit & chair preserved.

63 **LAKE JUNALUSKA:** American hdqtrs for **World Meth Council & Assn of Meth Historical Socs** (see map illus); houses one of world's finest Methodistica collections. Lake is named for Cherokee Indian chief.

64 **WILMINGTON: At Fifth Ave Ch,** a Chinese cabin boy, Yao-Ju Soong, was baptized in 1880 & named Chas Jones Soong in honor of his ship capt (see map illus); his daughters married Chiang Kai-shek & Sun Yat-sen.

SOUTH CAROLINA

65 **SPARTANBURG: Wofford Coll,** N Church St, has collection of Wesleyana & Asburyana; est 1854 with $100,000, largest starting endowment of any coll in America; named for donor, Benj Wofford, a frugal lay preacher.

66 **COKESBURY** (named for Cokesbury Coll, see item 50): **Marker** on Masonic Hall, 1 m E of Hodges, identifies it as former chapel of Cokesbury Conf Sch, est 1835; was preceded by Mt Bethel Academy, est in 1795.

67 **COLUMBIA:** Sherman's raiders, some say, had orders to burn First Baptist Ch where SC Articles of Secession were signed, but fast-thinking sexton waved them around rafter—to **Washington St Meth Ch** (see map illus). Wm Capers, first elected Meth Ch, South, bishop, is buried under pulpit of rebuilt church.

68 **ST GEORGE: Indian Fields Campground,** 3 m N & ½ m off US 15, well-preserved old camp-meeting site typical of early Methodism—but tents were replaced in 1840s by tiny wooden bldgs bit by slave labor.

69 **CHARLESTON:** Only city visited by "5 Meth immortals"—John & Chas Wesley, Whitefield, Coke, & Asbury. Notable examples of Greek Revival architecture: **Bethel,** Pitt & Calhoun, & **Trinity,** on Meeting St (see map illus), famed for carved wood doors & old slave gallery. **Present Bethel was bit in 1853; Trinity in 1838.**

GEORGIA

70 **AUGUSTA: Paine Coll,** 15th St, was est in 1883 by Meth Episc Ch, South, to train teachers & preachers for Colored (now the Christian) Meth Ch (see map illus).

71 **MACON: Wesleyan Coll,** 7 m N, est 1836, was first chartered coll to grant degrees exclusively to women; Mme Chiang Kai-shek is an alumna (see item 64).

72 **SAVANNAH:** Plaque on **Christ Episc Ch,** Bull St, notes John Wesley started Sunday Sch, 1736, believed first in world. **Bethesda Orphanage,** Ferguson Ave, oldest in America, est 1737 by Geo Whitefield, now operated by **Union Society. Cockspur Island** (Ft Pulaski Nat Mon), 6 m E, has marker on beach where the Wesley brothers first landed in 1736.

73 **ST SIMONS ISLAND:** Methodist Landmark (see map illus) is E from Brunswick across causeway; **markers** tell of Wesley brothers' visit in 1736. **South Ga Ann Conf** (Epworth-by-the-Sea) **Center** is on site of Hamilton Plantation where Chas Wesley served Gov Oglethorpe as secretary. **Lovely Lane Chapel** (see item 50) is picturesque little ch with quiet sanctuary. John Wesley preached under **Wesley Oak** in yard of Christ Episc Ch, Frederica Rd. **Nearby** is **Ft Frederica,** Nat Mon.

FLORIDA

74 **LAKELAND:** Frank Lloyd Wright designed bldgs on "campus of tomorrow" at **Fla Southern Coll** (see map illus). Bishop F. B. Fisher brought white **Hindu temple,** topped with Christian cross, from Benares, India.

75 **ST. PETERSBURG:** Skillfully lighted Last Supper window of **First Meth Ch** is visitor attraction (see map illus); also "Sermon on the Mt" representation made up of 60 woods from all over the world.

76 **MIAMI:** Oldest ch in young city is **Grace Meth,** 6501 N Miami Ave, est 1893 by preachers coming in coach or canoe; congregation had met in old sponge warehouse.

57
Louisburg
58
Durham
60
Asbury Trail
62
61
63
"THE MECCA OF METHODISM"
World Methodist American headquarters, museum, and library, are at Lake Junaluska, N.C.
GREEN HILL HOUSE
named for Mr. Hill) is a revered Methodist Landmark at Louisburg, N.C.
FAMED FOR ALUMNI AND ARCHITECTURE
is Duke University, Durham, N.C., which started in 1839 as Union Institute.
65
66
SCOUTS WIN BADGES
for hiking on the Asbury Trail through the Great Smokies.
67
Columbia
South Carolina
SHERMAN'S MEN
at Columbia, illegend says) intended to burn a Baptist church, but in error put the torch to a Methodist church.
64
Wilmington
CHARLES JONES SOONG'S CONVERSION
in Wilmington, N.C., started a new chapter in Chinese history. His son-in-law, Chiang Kai-shek, became the first Christian leader of the world's oldest civilization.

68
69
Charleston
70
PAINE COLLEGE, AUGUSTA, GA.,
has been educating Negro ministers and teachers since 1884.
TRINITY METHODIST AT CHARLESTON,
one of many architectural gems in the South, is a legacy from the Greek Revival Period.

71
Georgia
72
73
St. Simons Island
JOHN WESLEY (1703-1791), with his brother, Charles (1707-1788), visited St Simons Island, Ga., in 1736 chiefly on converting Indians. He preached often under an oak tree (one of the still stands), had an unhappy love affair in Savannah, and returned discouraged to England. There he had his "heart warming" experience at Aldersgate and launched the Methodist movement.

Florida
THE LAST SUPPER, leonardo da Vinci's masterpiece, is reproduced in stained glass in a 14x20-foot window of First Methodist Church at St. Petersburg, Fla.
FLORIDA SOUTHERN COLLEGE
at Lakeland, Fla., has more buildings designed by Frank Lloyd Wright than are clustered elsewhere on earth. The "campus of tomorrow" covers 87 acres
74
Lakeland
75
St. Petersburg

HAVANA: Cathedral-like **Univ Ch,** bit adjacent to Havana Univ in 1946, has student center & hostel. Methodism entered Cuba in 1899, the first mission was est in 1907, & Cuba Ann Conf began in 1923. Meths have chain of elementary & secondary schs throughout island & co-operate in **Union Theol Seminary** at **Matanzas.** Women "circuit riders" represent Woman's Div of Christian Service, traveling in rural areas to serve as ministers & set up social centers. Meth Ch has established medical dispensaries or clinics on island; largest is at Mayari. In recent years, groups of American ministers have gone annually as evangelists.

METHODIST DATES TO REMEMBER

1769: John Wesley sends the first of eight lay preachers to the American colonies—all of whom, except Francis Asbury, soon returned to England.

1784: *Sixty Methodist lay preachers meet at Lovely Lane Chapel in Baltimore to organize a new church.*

1787: Cokesbury College, first Methodist school, opens at Abingdon, Md. It didn't survive two fires.

1788: Methodism surges westward across the Alleghenies as Bishop Asbury stops at the hospitable Edward Cox cabin—near Bluff City in east Tennessee.

1789: John Dickins founds the Methodist Book Concern—later to become Methodist Publishing House—at Philadelphia with $600 of his own money.

1819: Methodism leaps the Mississippi River, and McKendree Chapel, first church west of the "Father of Waters," is built near Cape Girardeau, Mo.

1834: Jason Lee carries Methodism to the Pacific Coast and establishes a mission to the Indians beside the Willamette River, near present Salem, Oreg.

1844: The slavery issue causes the church to divide North and South, a schism that lasts until 1939.

1908: The church takes a further step into social issues adopting creed which calls for the abolition of the sweatshop and child labor.

1939: Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church unite to form The Methodist Church.

1944: As World War II draws near its close, Methodists take action for world peace. In a Crusade for a New World Order, they hold 90 mass meetings in support of the founding of the United Nations.

1948: Methodists join in a world-wide venture of church co-operation as they meet with delegates of 146 other church bodies from 44 countries in the first session of the World Council of Churches.

1956: The **Christian Advocate** (est. 1826) becomes twins—**Together,** mid-monthly for families, and the **New Christian Advocate** for ministers. General Conference grants full ministerial rights to women.

1959: More than 10 million Methodists in America observe the 175th birthday of The Methodist Church.

prairie schooner, stagecoach, and horseback, Methodism surged westward from the eastern coast.

"PREACHER" SMITH, first minister in the Black Hills, killed by Sioux in 1876 on his way from Deadwood to preach at Crook City.
Minnesota
North Dakota
South Dakota
Deadwood
PRICELESS PAINTINGS are the backdrop for Hennepin Avenue Church functions in Minneapolis.
THEY PASSED THIS WAY Statues of Lewis & Clark, who explored westward, 1804-06, are at Dakota Wesleyan, gift of sculptor James Earle Fraser who, as a boy, lived at Mitchell.
TALL OBELISK AT SIOUX CITY is memorial to Sgt. Charles Floyd, Methodist member of the Lewis and Clark expedition who died near here as the party moved up the Missouri in 1804.
Iowa
Nebraska
ARBOR DAY grew from an idea planted in barren Nebraska in 1872 by J. Sterling Morton, Nebraska City editor & active Methodist layman
SHAWNEE MISSION Three buildings of the once-flourishing Methodist Shawnee Mission are preserved today by the Kansas State Historical Society in Johnson County just south of Kansas City.
Kansas
WILL ROGERS, part Cherokee, learned ABCs at Methodist schools, but no roping.
Oklahoma City
STRIKING CONTEMPORARY architecture of St. Luke's Church makes it an Okiahoma City showplace.
Okla.
SOUTHERN METHODIST'S MUSTANGS have made SMU a word whenever the pigskin rates headlines . . . but the University has 7 schools, including one for theology.
Dallas
Texas
HERO OF THE ALAMO was Col. Wm. B. Travis, who was in command when 183 Texans lost their lives and won immortal fame resisting Mexican General Santa Anna in 1836. Eager to build independent Texas with God-fearing people, he wrote a long letter to The Christian Advocate shortly before the Alamo battle, pleading for more missionaries.
San Antonio
MARTIN RUTER (1785-1838), president of three colleges, was a pioneer of Methodist higher education. He came to Texas in 1837 to start schools. The town Rutersville is named for him.
THE PAPER INDUSTRY BENEFITS by experiments with wood at the Institute of Paper Chemistry at Lawrence College in Appleton.
Appleton
METHODIST... have a hospital and nursing school at Rochester, famed health center.
Wis.
ST. PAUL'S, Cedar Rapids.
CHICAGO TEMPLE, oldest in the city and tallest in the world, raises lighted cross 568 feet in the air.
Chicago
Ill.
GEORGE W. CARVER, scientist who revolutionized Southern agriculture, was a student at Simpson College, Indianola.
PETER CARTWRIGHT made a language rowdies understood
Mo.
Kansas City
LARGEST PROTESTANT GROUP in the U.S. was formed when the three branches of American Methodism reunited at the Kansas City Auditorium, 1939.
HISTORIC McKENDREE CHAPEL, a landmark of Methodism in Illinois near Cape Girardeau.
Cape Girardeau
Fayetteville
Ark.
A SMALL METHODIST CHURCH gave its name, Shiloh, to a bloody Civil War battle.
Shreveport
WAR CLOSED THE DOORS when all students of Shreveport's Centenary College left in 1861 to enlist.
Mississippi
Natchez
"THE PARSONAGE" in Natchez was built by Eliza Little as a guesthouse for Methodist preachers. The trim white building, noted for its beauty, now is a private home.
La.
Michigan
ART FLOURISHES AT ALBION Many Methodist schools foster the fine arts—but in this field the college at Albion has won special eminence for sketchers & painters.
Caseville
Albion
PHOTOGRAPHERS' delight is the tall-spired church at Caseville.
WYANDOT MISSION, a Methodist landmark at Upper Sandusky.
Ind.
Ohio
Upper Sandusky
OLD BETHEL CHURCH on DePauw campus, at Greencastle
Cane Ridge
CAMP MEETINGS began at Cane Ridge, Ky.
Ky.
HARRODSBURG, Ky.: Rev. Jesse Head performed Lincoln-Hanks wedding. Near BLUFF CITY, Tenn., is Ed Cox cabin.
Tenn.
THE LAST SUPPER, carved in life size in wood, is the focal point of Upper Room Chapel at Nashville.
Nashville
Georgia
THE PULPIT'S IN Georgia and the pews in Alabama at State Line Church.
Atlanta
Montgomery
Ala.
EMORY UNIVERSITY in Atlanta is research and teaching center; has med. school, hospital.
LADY HUNTINGDON (1707-91) gave spiritual and financial help to the Wesleyan movement in England—and her name is perpetuated in Huntingdon College at Montgomery, Alabama.
N
W
175
E

NORTH DAKOTA

1 **GRAND FORKS: Wesley Coll** est 1900 at Univ of N D is first ch sch in US to affiliate with a state univ. It offers counseling and courses in religion and art

SOUTH DAKOTA

2 **DEADWOOD:** Calamity Jane, frontier character, buried in 1903 from **Meth ch** on Mt Moriah near Wild Bill Hickok & Meth "Preacher" Henry Weston Smith (see map illus)

3 **CUSTER STATE PARK:** Near Legion Lake is **cabin** of Badger Clark, "Poet laria t of West," author of "The Cowboy's Prayer," & son of pioneer Meth minister

4 **MITCHELL:** At **Dakota Wesleyan Univ** is Friends of Middle Border museum of art & culture (see map illus)

MINNESOTA

5 **MINNEAPOLIS: Hennepin Ave Meth ch** is fine Gothic, has collection of old masterpieces (see map illus).

6 **ST. PAUL: Hamline Univ,** Snelling Ave, est 1854, is first in state & named for Bishop Leonidas Hamline. At **Red Rock,** 5 m S, is **Meth Mission** & campgrounds

7 **ROCHESTER: Meth Hospital** includes the Meth-Kahler Sch of Nursing, assoc with Mayo Clinic (see map illus).

WISCONSIN

8 **PRAIRIE DU CHIEN: Plaque** in Meth ch yard honors Alfred Brunson, 1835 missionary & Indian agent.

9 **APPLETON: Lawrence Coll,** est 1847; active in chemical research for paper industry (see map illus).

10 **CAMBRIDGE:** Near river is still active stone **Meth ch,** 1851, first Meth ch in world bit by Scandinavians

MICHIGAN

11 **CASEVILLE: First Meth ch** called "most photographed ch in US by summer tourists." (See map illus.)

12 **ALBION: Albion Coll,** 1835, is famed for art (see map illus). Library has rare medieval manuscripts.

13 **DETROIT:** Historic & huge **Central ch** is successor to Meth soc which bit log ch on River Rouge in 1818.

NEBRASKA

14 **LINCOLN:** In 1863, Elder J M Young chose site for Meth Prot colony, platted Lancaster, now city of Lincoln. **St Paul ch,** 12th & M Sts, is successor to first Meth ch.

15 **NEBRASKA CITY:** Parts of original ch, 1855, are in **First ch;** Arbor Day founder was member (see map illus).

KANSAS

16 **COUNCIL GROVE:** State Historical Museum began in 1851 as **Kaw Meth Mission** & sch for Indian children.

17 **BALDWIN CITY: Baker Univ,** 1858, oldest 4-yr coll in Kans; Old Castle, first bldg, has historical collection.

18 **KANSAS CITY: Washington Ave ch,** cor 7th St, began when Wyandot Indian Mission (see item 37) moved to Kansas, 1843. At **Fairway** is **Shawnee Meth Mission,** est 1830, now state historic site (see map illus).

IOWA

19 **SIOUX CITY: Sgt Chas Floyd Monument** honors Meth member of Lewis & Clark exped, 1804 (see map illus).

20 **DES MOINES: Ia Meth Hospital,** 1200 Pleasant St; Warner Sallman painting, "The Great Physician."

21 **INDIANOLA:** Geo Washington Carver, Negro scientist, was student at **Simpson Coll** (see map illus).

22 **CEDAR RAPIDS: St Paul's ch** was designed by Louis Sullivan, "father of modern architecture." (See map illus.)

23 **MT PLEASANT:** PEO Sisterhood started 1869 at **Ia Wesleyan Coll,** 1842; library has historical collections.

MISSOURI

24 **KANSAS CITY:** Municipal Auditorium **plaque** notes that Meth Episc, Meth Episc South, & Meth Prot Chs united here in 1939 as The Meth Ch (see map illus). **Natl Meth Theol Seminary** opened here, 1959.

25 **ST LOUIS: Centenary ch,** 16th & Pine, in renewed downtown area, is successor to Fourth St ch, est by circuit rider Jesse Walker. At **O'Fallon,** 20 m W, is **Fort Zumwalt** cabin bit in 1798, where Walker held first Protestant Communion W of Mississippi river in 1807.

26 **CAPE GIRARDEAU:** 5 m NW is first Meth ch W of Mississippi River is **McKendree Chapel,** Meth Landmark (see map illus). **McKendree Col** students (see item 32), annually cut classes to clean up grounds.

ILLINOIS

27 **GALENA:** Gen U S Grant's pew is marked in **Meth ch**; home is state mem. Meth work started in city in 1829.

28 **EVANSTON:** City named for John Evans, a founder of **Northwestern Univ** (1850). (See items 33 below and 36 Western map); **Garrett Biblical Inst,** est 1853, has library of American & Swedish Methodism. World Council of Chs met at **First Meth ch,** 1954.

29 **CHICAGO: Chicago Temple,** Clark & Washington Sts, outgrowth of first religious org in city, 1831; has 6,200-pipe organ & chapel in spire (see map illus).

30 **BLOOMINGTON:** Maj John Wesley Powell, professor at **Ill Wesleyan Univ** & explorer of Grand Canyon, is honored by monument (see Western map illus).

31 **PLEASANT PLAINS:** Home & grave of circuit rider Peter Cartwright; **Meth ch** has relics (see map illus).

32 **LEBANON: McKendree Coll,** est 1828, is oldest continuous Meth Coll in US; library has Meth collection.

INDIANA

33 **ATTICA: Meth ch** was bit in 1841. Town's most prominent citizen, John Evans, founded Northwestern Univ (see item 28) & became Colorado Terr gov.

34 **GREENCASTLE: DePauw Univ** has Methodistica & **Old Bethel ch,** bit 1807 at Charlestown (see map illus).

35 **VEVAY: Ruter Chapel** (1857) noted as "historic" by Natl Bureau of Standards; near courthouse is 2-story brick **birthplace of Edw Eggleston,** Meth circuit rider, author of "The Hoosier Schoolmaster."

36 **CLEVELAND:** Epworth [illegible] ch, 1919 continue[illegible] 1889. [illegible]

37 **UPPER SANDUSKY:** [illegible] sionary [illegible] **Mission.** [illegible] now a Methodist [illegible]

38 **DELAWARE:** Near Ohio Wesleyan Univ [illegible] new Meth Theol Sch. Within St Meth ch, [illegible] soc form[illegible] 1818 [illegible]

39 **AVA:** John Gray Methodist [illegible] tionary [illegible]

GEORGIA

40 **AUGUSTA: Augusta Coll** est in 1822 with one of first coll charters W of Alleghenies, plaque marks site.

41 **CANE RIDGE: Log Chapel** (parent ch of Disciples of Christ) 8 m NE of Paris is on site of 1801 revival which started camp meetings (see map illus).

42 **HARRODSBURG:** In red brick bldg is **log cabin** in which Tom Lincoln & Nancy Hanks (parents of Abraham) were married in 1806 by Meth minister (see map illus)

OKLAHOMA

43 **OKLAHOMA CITY: St Luke's ch,** est 1889, 5,800 members (see map illus). **Oklahoma City Univ,** est 1904 as Epworth Univ, has striking Gold Star Memorial Bldg

44 **TULSA: Boston Ave ch** was one of first in region to win national attention for architectural merit

TEXAS

45 **DALLAS: Highland Park ch,** largest in Methodism, has over 8,700 members; **Southern Meth Univ** (see map illus). **Perkins Sch of Theol** has much Methodistica

46 **SAN AUGUSTINE: McMahan's Chapel,** 10 m E, is site of first Texas camp meeting & licensing preacher; org 1833; grave of Rev Littleton Fowler is beneath pulpit.

47 **SAN ANTONIO: Wesley Community House,** 150 Colima St, offers social-religious program to Spanish-speakers; **Alamo** has Meth associations. (See map illus.)

48 **RUTERSVILLE:** First Texas coll est here (1840), named for energetic & evangelical Martin Ruter (see map illus); now Southwestern Univ at Georgetown

ARKANSAS

49 **FAYETTEVILLE: Mt Sequoya Meth Assembly,** 1½ m E, named for Cherokee (see map illus). He & Chief Junaluska stopped en route from NC to Okla reservation

50 **CONWAY:** Named for Conway family, early Meth leaders, **Hendrix Coll,** 1876, is a Meth sch.

LOUISIANA

51 **SHREVEPORT:** Preserved in **Centenary Coll** records is 1861 entry: "Students have all gone to war. College suspended and God help the Right." (See map illus.) Nearly every senior-class member was killed.

52 **NEW ORLEANS: McGehee Chapel,** 600 Carondelet St, gift of Judge Edw McGehee, now Masonic Hall. **Felicity St ch** is minus lofty steeple lost in 1915 hurricane

TENNESSEE

53 **SHILOH NAT'L PARK:** Civil War battle named for **Shiloh Meth ch,** where armies fought (see map illus).

54 **NASHVILLE: McKendree ch,** Ch St between 5th & 6th Aves: in vestibule is stone from McKendree's original grave (at Fountain Head). Congregation first met in ch on Public Sq., 1789. **Scarritt Coll,** est to train missionaries, has **Strothers log meetinghouse,** where 1802 Western Conf met. **Vanderbilt Univ** (1873) was Meth until 1914. **Meth Publ House** is at 201 Eighth Ave, S; **Upper Room Chapel,** 1908 Grand Ave, displays giant wood carving of The Last Supper" (see map illus); **Meth Bd of Educ hdqtrs** at 1001 19th Ave S.

55 **BLUFF CITY:** Bishop Asbury visited **Edw Cox cabin** (1788), now a Methodist Landmark (see map illus).

MISSISSIPPI

56 **NATCHEZ:** Eliza Little after conversion held continual open house in home for Meth ministers till husband built **The Parsonage** across st (see map illus). At **Washington,** 9 m E, is marker on site of first ch in state, est 1799, bit 1812. Present bldg bit 1840.

57 **RICHLAND: Meth ch** is adjacent to brick bldg where first chapter of Order of Eastern Star was organized.

58 **MACON: Meth ch,** bit 1850, was used for while by state govmt after Gen Grant's army captured Jackson.

59 **COLUMBUS: First Meth ch,** est 1823, bit in 1858 with slave labor. First Memorial Day service for Confederate & Federal dead was held here in 1866.

ALABAMA

60 **HUNTSVILLE: First Meth ch,** bit in 1821, used in 1862 by troops for stable; rebit 1867 & compensated by Federal govmt in 1916 for Civil War damage.

61 **BIRMINGHAM: Birmingham-Southern Coll** formed in 1918 by merger of 2 colls; **Walker Mem Meth ch** began as society est in 1816 at Frog Level.

62 **MONTGOMERY: Huntingdon Coll** (now coed) est 1854 as Tuskegee Female Coll is named for Lady Huntingdon, contemporary of John Wesley (see map illus).

GEORGIA

63 **DADE COUNTY: State Line Meth ch,** small rural bldg at NW tip of Ga, is located so minister preaches from Ga to congregation seated in Ala (see map illus).

64 **ATLANTA: Emory Univ** (see map illus) began at Oxford in 1836 & moved to Atlanta in 1919; **Candler Sch of Theol** named for Bishop Warren A Candler. **Gammon Theol Seminary** has beautiful window in chapel. At **Oxford,** 20 m SE, was home of Bishop Andrew, whose slave, Kitty, was an issue that split Meth Episc Ch, starting Meth Episc Ch, South. He gave her freedom & she lived in "Kitty's Cottage," now at Salem Campgrounds.

Martin Luther

John Calvin

John Wesley

PROTESTANTISM: *Co-operation or Union?*

Co-operation will lead the way to unity

Says *EDWIN T. DAHLBERG*
President, National Council of Churches

Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church, St. Louis, Mo., is president of the National Council of Churches during its 1957-1960 triennium. He is former head of the American Baptist Convention (Northern).

ROBABLY no chapter in the ble is receiving more intensive idy these days than the fourth apter of Paul's letter to the hesians. Particularly is this true the section beginning with verse :

Until we all attain to the unity the faith and of the knowledge the Son of God, to mature man- od, to the measure of the stature the fullness of Christ. . . .

Paul here lays down two con- ions of that Christian maturity which we shall someday attain the full stature of Christ. One knowledge of the Son of God. ne other is unity of the faith.

Most of the attention of churches s rightly been given to the first nsideration: knowledge of the n of God. How many have been e historic councils of the church at have sought to define his per- n and nature, his mission to the orld, and the hope of his coming ngdom. This is as it ought to be. fundamental grasp of Christ's irit, Gospel, and being is basic to e development of Christian life.

Less attention has been given to e second consideration, which Paul actually mentioned first: unity of the faith.

Did he really mean that we could not attain full maturity and stature as Christians until we had achieved this unity of the faith?

It would seem so. For he went on to warn against the childishness by which we are tossed to and fro and carried about by every kind of doctrine. "Speaking the truth in love," he concluded, "we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

Here is a clear picture of what unity ought to be—an organism of many parts, closely knit, and working together in such a flexible manner that the Church can grow and at the same time be built up in love. There is therefore a theological and biblical foundation for the ecumenical structure of the Church.

When it comes to making a blueprint of what the ecumenical structure shall be, we find ourselves in difficulties. Shall it be organic union, federal union, or union in spirit and fellowship only?

We are for the moment in the position so well defined by the late Bishop Berggrav of the Lutheran Church of Norway. Speaking on this same passage in Ephesians 4: 13, he stressed the significance of the word, "until."

"We are the *until,*" said he. Between the present moment and the culmination of all things in God's triumphant kingdom, we must faithfully occupy the time. It is not we who make the churches or the ecumenical movement grow. Only God can do that. We are rather the

ones who grow. We are not to be "ecumaniacs," with an irritated, anxious impatience. But we are to manifest a holy impatience for our perfection in Christ. We must grow, and advance together, until our Lord shall come. As churches we must not only work with each other but actually be *fond* of each other. Only so can we attain to the measure of the stature of the fullness of Christ.

SINCE we are the *until,* whether on the local, national, or world level, we should work hard at the task of fostering the unity of the faith. Like Martin Luther, who in the time of the Protestant Reformation knew what he wanted to get away *from,* but who did not know what new form of Christianity could take the place of the medieval church, we may not know the specific structure of church unity that we are going toward. But we can take a good honest look at the disunity we want to get away from. Certainly the competitive situation we face in missions fields, in small towns and in suburban areas of big cities, is something we want to get away from. What we have now in the way of divided loyalties, struggling little churches, and ineffective programs is surely not what Jesus prayed for when he pleaded with the heavenly Father that his followers might be one as he and the Father were one, so that the world might believe.

During this uncertain but dynamic *until* period, there are two things we can work for. One is the development of a fellowship. The other is the development of a mission.

Fellowship comes before structure. But it is also a result of structure. This was vividly illustrated for me on the day I was installed as president of the National Council of Churches. I was met by three representatives of the Eastern Orthodox churches. With their luxuriant beards, headdress, and imposing clerical garb, they were as different from my Baptist concept of the ministry as any three men could possibly be. But as they approached me, looking like nothing so much as the Three Kings of Orient, their eyes glowed with Christian affection. Taking my hands warmly into their own they exclaimed delightedly, "Now, Mr. Dahlberg, you belong to us!"

Never have I had a more revealing experience of the brotherhood that is in Christ. They were still Eastern Orthodox, and I was still a Baptist. But suddenly we realized that we were fond of each other, as Bishop Berggrav had said. This was partly the result of a spirit, a spirit I like to think was inspired by the Holy Spirit. But it was also the result of a structure. Through our new relationship as members of the National Council of Churches, we had entered into that "fellowship of kindred minds which is like to that above."

Local councils of churches, ministerial associations, councils of United Church Men and United Church Women, and other co-operative agencies all afford a splendid opportunity to develop the Christian fellowship, both in spirit and in structure. This fellowship is valuable for its own sake, because of the joy that we discover in our relationship with each other in Jesus Christ.

One of the rewards of my present assignment with the National Council of Churches is to discover the joy of this co-operative Christianity spreading all over the nation. There are many hate organizations that are trying to destroy it by fantastic charges that the conciliar movement in the churches is modernist, subversive, super-church, soft on Communism, and what have you. Nothing could be farther from the truth. The sole purpose of the National Council of Churches—and this is true of the local councils of churches, also—is to foster the Christian fellowship and to bring glory to Jesus Christ, our Lord.

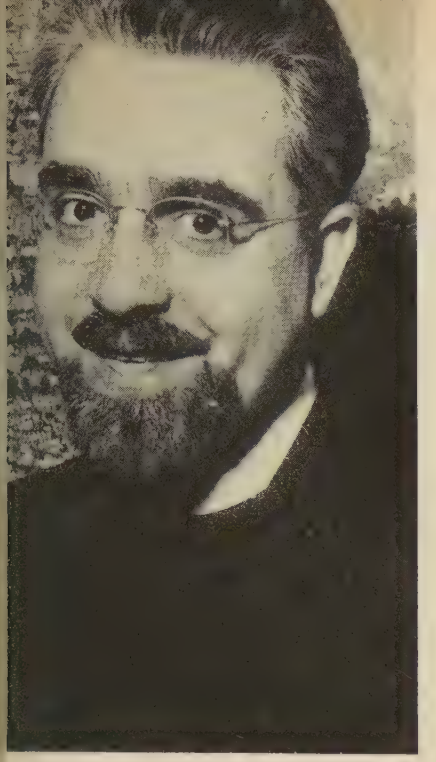
This brings us to the matter of mission.

One of the reasons the churches have so often failed in their mission is because they have been so divided. Evangelistic and stewardship efforts, the battle against liquor, gambling, and obscene literature, the development of a significant witness for Christ through radio, TV, motion pictures, and the press, all fall short of their goal because of lack of co-ordination. We are like the football team whose coach said to the members of the squad after a disastrous season, "You played a magnificent game—each man in his own position. The trouble was with the spaces in between your positions. That is where our opponents came through."

Dr. Gardner Taylor, the eloquent Negro preacher who is serving both as president of the New York City Ministers and as a member of the New York Board of Education, said that politicians in New York almost completely ignore Protestant petitions because they know Protestants cannot demonstrate real solidarity.

There may be a justifiable debate as to the degree to which religious groups should go into politics as a religious bloc. But when it comes to great moral and spiritual issues, it is of the highest importance that we work together. Otherwise we will be engulfed by such a wave of gangsterism, alcoholism, racism, and militarism as is appalling to contemplate. What we need is a mission to the nation in every phase of our religious life. To accomplish this we need to come together and stay together, as followers of Jesus Christ.

WE may not be fully prepared as yet to define the nature of the unity we seek. But this does not absolve us from the duty of seeking it. We can at least become members of the Fellowship of the Until, supporting actively the fellowship we now have in the local, national, and world councils of churches. We can trust the Holy Spirit to lead us the rest of the way, into whatever form of co-operative Christianity will help us to attain mature manhood, "to the measure of the stature of the fullness of Christ."



The Most Rev. James A. Coucouzes, representative of Orthodox Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria to the World Council of Churches since 1955, early this year became Archbishop Iakovos (James), head of the Greek Orthodox Archdiocese of North and South America.

Scandal' is the word for our disunity

Says *ARCHBISHOP IAKOVOS*

Greek Orthodox Archdiocese, North and South America

AS I VIEW the matter, "scandal" is not too strong a word for our disunity. It not only scandalizes every decent Christian conscience amongst us, but it also scandalizes all who are possible followers of Jesus Christ.

Mahatma Gandhi never became a Christian. He was an admirer of Christ, yet he rebuked the Christianity of his time: "I have read the New Testament and I admire its teachings: but I have no admiration whatsoever for those who profess to be Christians."

Unquestionably, he was referring to the conduct, life, and policies of the Christians he had met and known, the disunity existing between Christians and Christ.

If it is true that men live as they think, then we cannot but accept the conclusion that our living is far from being a living in Christ. And we are all, to some extent, guilty.

The disunity which separates Christians from each other in my opinion, springs from this first and deeper disunity. It is the disunity which separates you from me, and me from you; the disunity among Christian churches and their respective congregations. Some time ago, at the Brussels Conference of European Churches, I almost repeated word for word what the Samaritan woman said to Jesus at the well: "The Jews have no dealings with the Samaritans." The question of giving to the Orthodox Church a free voice had come up for discussion. It was only after a great debate that finally the same rights were recognized for the Orthodox as for the other representatives. It is just such attitudes that accentuate the scandal of our disunity.

Yet God has erected a milestone between the past and the present. Eleven years ago, at Amsterdam, the World Council of Churches was formed. Appropriately, the late great Archbishop of Canterbury, William Temple, called the Council "the great new fact of our time." Succeeding events have shown the Council to be completely worthy of such a designation.

In its spirit, a new world of ideas has come into existence. Protestants and Orthodox, both fearful and prayerful, yet objective and hopeful, sit together regularly, and discuss freely, without bias or prejudices, the most essential doctrines that separate one from the other.

During its conferences we all come to know each other and try to edify ourselves and one another in a real spirit of objectivity and humility. It is under the direct or indirect impact of the World Council of Churches that churches, one after another, are merging into one: only a short time ago two Presbyterian groups merged to become the United Presbyterian Church in the U.S.A.; more recently, the Congregational-Christian and the Evangelical and Reformed churches merged into the United Church of Christ. And other such unions are not far distant.

Mergers of this kind encourage churches and congregations to approach each other, and, in a common effort, to overcome disunity.

We have, nevertheless, to count on more and more extensive efforts and on long, long years of real labors, before we bridge the gap and cast into oblivion our diversities. I, for one, believe that church unity is more than mere wishful thinking or a utopia, dear only to the hearts of optimists or of "ecumenists."

Unity was the sole object in our Lord's last prayer to his Father—"that they may be one even as we are one, I in them and thou in me, that they may become perfectly one" (John 17:22-23).

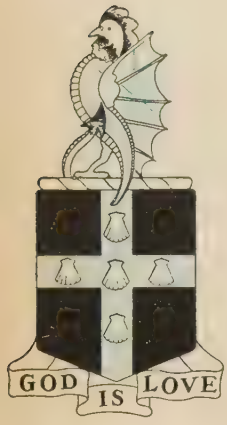
In the meantime, we have the task not only to sit, discuss, and pray together, but also to realize fully that "Christ redeemed us from the curse, having become a curse for us." Further, we are called to study and understand the meaning of the Pauline statement, "As many of you as were baptized into Christ have put on Christ." And further still, we need to comprehend fully that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Our failure to grasp the full meaning of this primary Christian challenge will bring into the forefront the scandal of our disunity and will promulgate our differences and diversities, which in their turn will deepen the chasm between one another—and between us and God.

All religions today are going through something of a resurgence. The only one which seems to prefer

Unity in Our Diversity

Methodism takes part in three co-operative groups that bring many churches close in work and prayer



Wesley's coat of arms

WORLD METHODIST COUNCIL

Back in 1881, British and American Methodist leaders agreed to meet every 10 years. Those high-level conferences achieved so much that a World Methodist Council was organized in 1947. It was enlarged in 1951 with the addition of committees on the exchange of ministers, evangelism, lay activities, faith and order, and publicity. Methodist theologians of the world met at Oxford University in 1958. Lake Junaluska, N.C., was the scene of the 1956 conference of ministers and lay people, and the theme there was *Methodism in the Contemporary World*. The 1961 conference at Oslo, Norway, will center about the Methodist witness in the world church that includes most denominations. Twenty distinct Methodist bodies and some 18 million church members are associated with the World Methodist Council.

The seal of the National Council

NATIONAL COUNCIL OF CHURCHES

The Council, which is a co-operative association of 34 denominations, all in the United States, grew out of the pioneering of Sunday-school unions and local and state councils of churches. The Federal Council of Churches was formed in 1908. Other interdenominational efforts had to do with missions (both domestic and overseas), stewardship, and men's and women's work, until there were 12 interdenominational agencies that joined the Federal Council in forming the National Council of Churches of Christ in the U.S.A. with a constituency of 37.8 million members. Governing body is the Council, which meets every three years—with the General Board acting as the interim authority. There are divisions on Christian education, Christian life and work, home missions, and foreign missions.

The "ship" of the World Council

WORLD COUNCIL OF CHURCHES

In no sense a "super-church," this free association of Protestant, Orthodox, and ancient Eastern churches was formed at Amsterdam in 1948. It was really the fusion of two world-wide movements toward church unity, Life and Work (witness) and Faith and Order (theology and worship). At Amsterdam the slogan was, "Let the Church be the Church," even in a world of anti-Christian totalitarian ideologies. At Evanston, Ill., in 1954, when the membership had grown to 54 church groups, the word was, "Let us resolve to stay together." The Council is affiliated with the Churches' Commission on International Affairs and will soon combine with the International Missionary Council. Among its several components is a Division of Ecumenical Studies with an Ecumenical Institute near Geneva, Switzerland, and Council's headquarters.

to be preoccupied with self-deceiving monologues, instead of revealing and constructive dialogues, is the Christian religion. Christ's religion, destined to embrace the *oikeumene*, the universe, has come to be a self-admiring community of comfort-loving, complacent, and visionless intellectuals, lacking even the least of the courage and the cheer and the outreaching vitality that is needed in order that Christianity become the religion of the world, as it has been ordained by God himself.

All these tragic realities point to one thing—our obligation *not* to negate Christ or our responsibilities as Christians, but to bear witness to both Christ and our mission, both as individuals and as members of a world Christian community.

Many of us, if not all, have at one time or another thought and uttered the words of the soldiers guarding the crucified Lord, "Let us not tear his seamless coat," but we have never been consistent enough to respect the seamless coat of our Lord—or our pledge for unity. Instead, we, like the gambling Roman soldiers on Calvary, cast our lots of self-seeking theological conversations. And when we see that the coat of Jesus cannot become ours in the way we want it, then we rend it asunder and continue to harass one another, in a most deplorable unchristian contest, which usually results in antagonizing each other, to say the least.

Let us not become so blind as to be unable to see one another. We "are no longer strangers and sojourners, but . . . are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone" (Ephesians 2:19-20).

"We are his workmanship, created in Christ Jesus for good works" (2:10). We "who once were far off have been brought near in the blood of Christ. For he is our peace" (2:13-14). Let us "lead a life worthy of the calling to which [we] have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (4:1-3).

From: *Preaching on Christian Unity*, Robert Tobias, ed. The Bethany Press.

Days of DECISION at Denver

By ROY L. SMITH
Former Editor of the Christian Advocate

***Our church's future?
It hinges on actions of the
1960 General Conference.
These are the core issues.***

Some General Conference sessions will be held here in Denver's huge Red Rocks Park Amphitheater.

AS METHODISM looks ahead the General Conference in Denr, starting April 27, we could wish r no greater glory than a rebirth the courage and dedication at the hristmas Conference of 1784. The urch it founded has advanced rough 175 years; what its future ll be may be shaped by decisions be made at Denver on such issues these:

he Jurisdictional System

The Act of Union, proclaimed in 39 by the Uniting Conference at ansas City, set up something entirenew in Methodist mechanics. We lled it *the jurisdictional system* (and our Jurisdictional Conferences constitute but one of several elements).*

The 1956 General Conference at Minneapolis, aware of the sharp division of opinion, established a commission to study the matter and report back to the next General Conference at Denver. The members, representative of varied shades of opinion, have made every effort to reach an unbiased and Christian judgment. Preliminary findings are encouraging, but it is highly probable that the debate will be the most vigorous of the entire session.

Problems involved are complicated in the extreme. Shall the jurisdictional system be abandoned or modified? Should Methodist bishops be elected by the Jurisdictions or by the General Conference? If they are to be elected by the jurisdictional bodies, should they be consecrated by the General Conference? Is it desirable to set up machinery by which bishops elected in one Jurisdiction may be assigned later to serve an area (or areas) in another Jurisdiction?

Some delegates will favor a time limit on episcopal service. They would require that each bishop be transferred to another area upon the

* *See* How Should Methodists Organize?, *by Fred R. Zepp, May, 1959, page 17.*

Methodism in Magnification

ON APRIL 27, 1960, in Denver, a gavel will thump and another General Conference of The Methodist Church will come to order. Again, after four years, nearly 800 delegates —ministers and laymen—will sit down for two weeks of earnest work as the supreme legislative body of the church.

A General Conference is Methodism in magnification. It begins with a hymn and a prayer and ends with an "Amen"—but in between becomes one of the finest examples of Christian politics in the world.

Imagine a legislative body almost twice as large as the U.S. House of Representatives—a gathering of men and women from every state and many nations. As in Congress, each has a vote, and each has the right to be heard.

The "State of the Nation" address sounds a keynote for the Conference. It is a carefully thought out message known as the Episcopal Address, the work of many minds in a committee of bishops, and delivered by one of them before the assembly. Otherwise, the bishops of the church are voteless, may speak only when given the privilege of the floor.

General Conference deliberations are marked by many differences of opinion, sometimes by contention and heat, always with openness and fairness. As in a free democracy, the church belongs to the people. Delegates to the Conference represent the folks back home. Any Methodist may memorialize (petition) the Conference on any subject he considers within jurisdiction of the church. At Minneapolis in 1956, almost 5,000 memorials were submitted by individuals, church groups, and district conferences, on subjects ranging from minimum salaries for ministers to clergy rights for women. Memorials are sifted by 10 standing committees.

Methodists come to the General Conference to have their say. And if past Conferences are any indication, they'll have plenty to say—from the moment the first delegate leaps to his feet, shouting: "Mr. Chairman! Mr. Chairman!"

expiration of some specified period of time.

Segregation and Integration

Five of our Jurisdictions are geographical and one is racial—which means that discussion of church administration will inevitably bring up questions of segregation and integration. Undoubtedly, a large number of memorials will deal with some phase of these problems.

The General Conference will be compelled to decide whether legislation enacted at Minneapolis in 1956 is to be amended, restricted, liberalized, or revised. And in all discussions, the delegates from overseas will have their full rights to the floor and to vote their judgments, for the legislation will affect them as surely as it does those who reside inside the United States.

Reforming the Continent

At the Christmas Conference the phrase "to reform the continent" was used to describe one purpose of Methodism. And for 175 years we have been in the stern business of dealing with moral problems.

Just now we are mightily concerned about an announcement of a state officer that this year one out of four of our teen-agers would run afoul of the law. Judge Ben Lindsay used to say that "no boy who attends Sunday school and church ever gets into court." But that comment by a juvenile-court authority is no longer true. Every survey, across the nation, shows that frequently youngsters who appear on our Sunday-school rolls are brought in by the police. Some, even, who have occupied posts of leadership in youth organizations are in trouble.

We must subject our entire system of religious and moral training to the most candid and searching investigation. And the General Conference dare not adjourn without providing us with guidance.

Patterns of Family Living

Closely related are the emerging problems of family living, heightened by the movement of people, the increase in divorce, and juvenile-adult delinquency. Planned parenthood was sanctioned in 1956; will "test-tube babies" be given approval in 1960?

And What of Alcoholism?

A problem of the utmost seriousness even inside Methodist circles is alcoholism. It is a profoundly regrettable circumstance that Alcoholics Anonymous had to grow up outside the Christian Church. We have been all too indifferent to this scourge that is eating away at the vitals of the nation like a cancer. Methodism must deal courageously and creatively with the alcohol problem; any weakening of our historic position will be disastrous.

Other Clamoring Social Problems

A whole series of social problems clamors at the door of the church, each one asking to be understood, evaluated, and weighed in Christian balance. Automation, inflation, power blocs, civil liberties, Communism, statism, divorce, the population explosion, foreign aid, federal aid to education, public housing—surely our Lord is not neutral in matters such as these, which involve so much of life and growth of so many of the millions for whom he died!

The General Conference of 1960 could adopt no more Christian program than this—that it should provide for a church-wide investigation and evaluation in these fields, with every congregation in the denomination participating and applying, to the best of its ability and judgment, the mind of Christ. Then let even the smallest and humblest group of Methodists have a full opportunity to express what it believes to be its godly judgment. But let the expressed opinion be an informed opinion.

Should These Boards Merge?

The suggested combination of our Board of Temperance with the Board of World Peace and the Board of Social and Economic Relations is important, but vastly more important are the issues these boards face.

"Economy" is not the primary consideration in dealing with these matters. The people called Methodists have sufficient funds, committed to them by God, to enable them to support any program that can hope for the greatest blessing at the hands of the Almighty. The deciding factor must be, "Will this plan make The Methodist Church a more effective

itness for Christ in this area of uman need?"

hat of Church Union?

The Methodist Church has long d a commission interested with the sk of exploring possibilities of urch union. None is above the rizon yet, but there are new op- rtunities for co-operation with her churches. There are new ances for working more closely th other groups within the fellow- ip of Methodists—the Primitive ethodists, the Wesleyan Method- s, the Free Methodists, and the rge U.S. Negro denominations.

orld-Wide Political Issues

Since the General Conference ad- urned in Minneapolis, the political sition of the world has greatly rsened. Will the General Con- rence in Denver have any clear idance from God on the subject nuclear testing, disarmament, mmunist aggression, foreign aid, ungary, Tibet, Iraq, Arab refugees, Red China?

Methodists from every continent earth (except Australia) will be Denver, participating in the dis- ssions, and voting, then returning their homelands to face the ques- ns of their neighbors. National- n is a luxury we can no longer af- rd to indulge in.

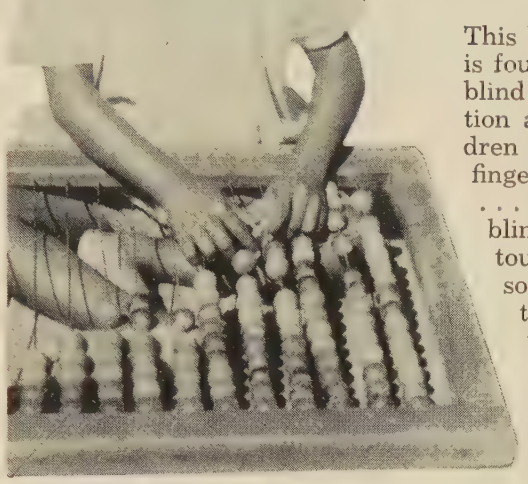
urch and State Separation

The General Conference of 1960 ill meet in the midst of an election ar in the United States, when the ue of the separation of Church and ate will probably be conspicuous the headlines. And plain Meth- lists of the rank and file will have right to expect that their supreme w and policy-making body will ve a clear word on this subject hich can have the endorsement of eir Lord.

Those Methodist preachers who rried away from the Christmas nference in 1784 to reform the ntinent and spread scriptural holi- ss will be in attendance at every ssion of the General Conference in enver. They will listen in on every bate; they will attend every com- ittee meeting; they will look over e shoulder of every delegate to ad every ballot.

WANTED

SOMEONE TO LOVE THIS BLIND CHILD



HE "SEES" WITH HIS FINGERS

This boy's name is Vellaisamy. He is four years old. He is one of 230 blind boys now receiving an education at the School for Blind Children in Palamcottah, India. His fingers work swiftly on the abacus . . . he adds and subtracts. In his blind world Vellaisamy lives by touch and feel. He knows when someone is near . . . he knows that someone loves him. He is taught to believe in God and he trusts that God will help him in his world of darkness. You can help him better to know God and to give him hope by your gift to the Society which will help clothe, feed and educate him and other blind children in over 30 Christian Schools in Africa, Asia and the Middle East. Your contribution, in whatever amount, will bring God's love closer to him. Won't you pray for our work and make God's love real to a blind child? Blind children need someone to love and care for them and you can show them your love by giving generously now.

AID for the blind children of the world is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the agency of the Protestant Churches of the United States and Canada. Your contribution in ANY AMOUNT is desperately needed.

JOHN MILTON SOCIETY
Helen Keller, President
160 Fifth Ave., New York 10, N. Y.

In gratitude for my sight, I gladly enclose $_____ to help enlighten the way of a blind child through the good work performed by your Society.

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ADDRESS _____

CITY _____ ZONE___ STATE _____

T-11-59

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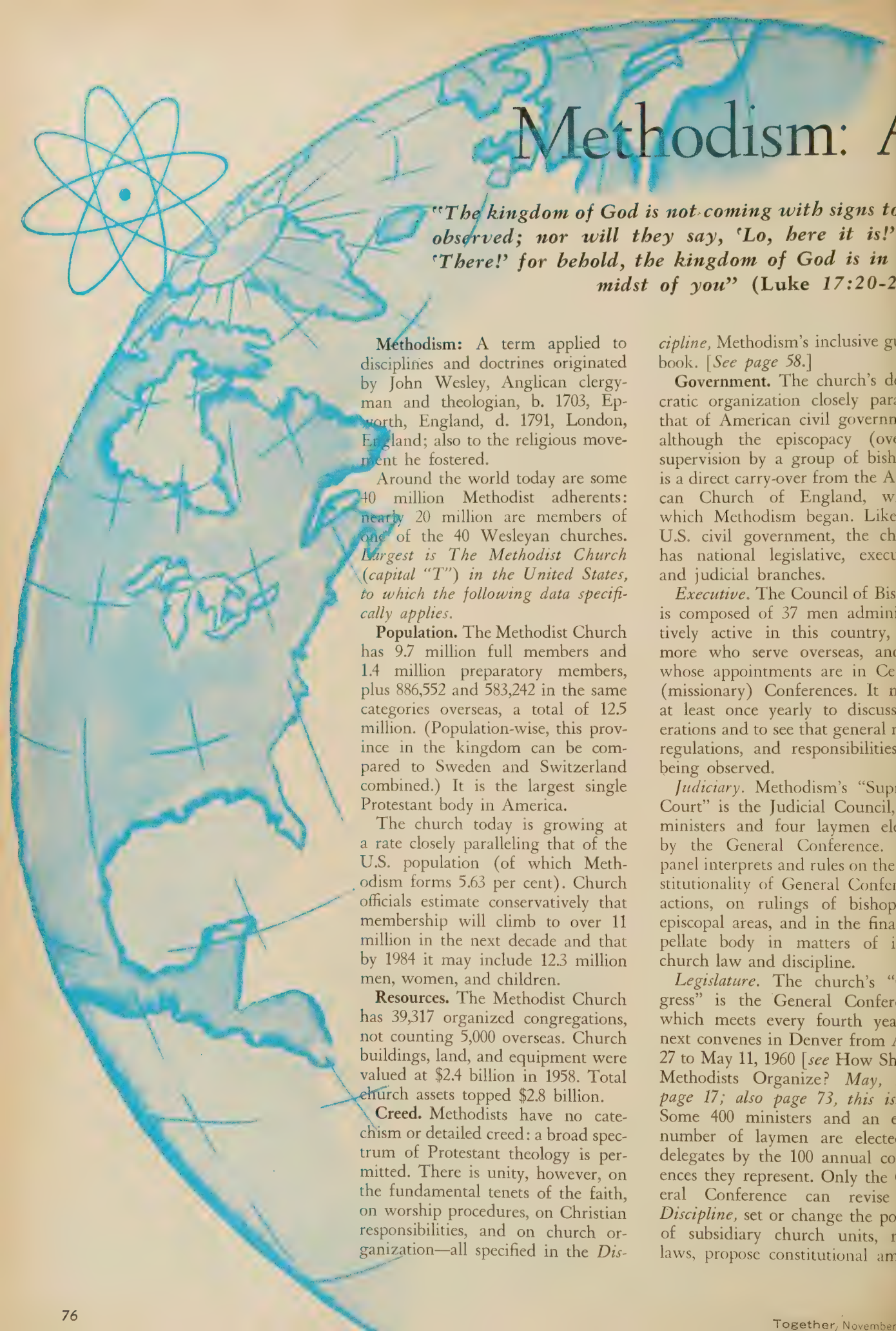


Methodism: A

***"The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you"* (Luke *17:20-21*).**

Methodism: A term applied to disciplines and doctrines originated by John Wesley, Anglican clergyman and theologian, b. 1703, Epworth, England, d. 1791, London, England; also to the religious movement he fostered.

Around the world today are some 40 million Methodist adherents: nearly 20 million are members of one of the 40 Wesleyan churches. *Largest is The Methodist Church (capital "T") in the United States, to which the following data specifically applies.*

Population. The Methodist Church has 9.7 million full members and 1.4 million preparatory members, plus 886,552 and 583,242 in the same categories overseas, a total of 12.5 million. (Population-wise, this province in the kingdom can be compared to Sweden and Switzerland combined.) It is the largest single Protestant body in America.

The church today is growing at a rate closely paralleling that of the U.S. population (of which Methodism forms 5.63 per cent). Church officials estimate conservatively that membership will climb to over 11 million in the next decade and that by 1984 it may include 12.3 million men, women, and children.

Resources. The Methodist Church has 39,317 organized congregations, not counting 5,000 overseas. Church buildings, land, and equipment were valued at $2.4 billion in 1958. Total church assets topped $2.8 billion.

Creed. Methodists have no catechism or detailed creed: a broad spectrum of Protestant theology is permitted. There is unity, however, on the fundamental tenets of the faith, on worship procedures, on Christian responsibilities, and on church organization—all specified in the *Discipline,* Methodism's inclusive guidebook. [*See page 58.*]

Government. The church's democratic organization closely parallels that of American civil government, although the episcopacy (over-all supervision by a group of bishops) is a direct carry-over from the Anglican Church of England, within which Methodism began. Like the U.S. civil government, the church has national legislative, executive, and judicial branches.

Executive. The Council of Bishops is composed of 37 men administratively active in this country, two more who serve overseas, and 13 whose appointments are in Central (missionary) Conferences. It meets at least once yearly to discuss operations and to see that general rules, regulations, and responsibilities are being observed.

Judiciary. Methodism's "Supreme Court" is the Judicial Council, five ministers and four laymen elected by the General Conference. This panel interprets and rules on the constitutionality of General Conference actions, on rulings of bishops in episcopal areas, and in the final appellate body in matters of intra-church law and discipline.

Legislature. The church's "Congress" is the General Conference, which meets every fourth year. It next convenes in Denver from April 27 to May 11, 1960 [*see* How Should Methodists Organize? *May, 1959, page 17; also page 73, this issue*]. Some 400 ministers and an equal number of laymen are elected as delegates by the 100 annual conferences they represent. Only the General Conference can revise the *Discipline,* set or change the powers of subsidiary church units, make laws, propose constitutional amend-

Province in the Kingdom

ents, and act on other matters of urch-wide interest.

Similar governmental units oper- e at subsidiary organizational vels. In descending order, they are:

Jurisdictions. There are six across e U.S., five corresponding to geo- aphic regions (North Central, ortheastern, South Central, South- stern, and Western). The sixth is e nation-wide Central (Negro) risdiction. Each holds a conference very fourth year (after General onference) to plan and regulate urch work within the Jurisdiction.

Episcopal Areas. Every Jurisdic- on of 500,000 church members may ve a minimum of four bishops— ch of whom administers an Epis- pal Area within the Jurisdiction. or each additional 500,000 church embers (or two-thirds thereof) a risdiction is entitled to elect one ldditional bishop. There are 37 Epis- pal Areas in the U.S.

Annual Conferences. One step wn are these 100 basic govern- ental bodies of Methodism. They dain ministers, elect delegates to gher conferences, pass constitu- tional amendments, and generally rry on the church's program with- Conference boundaries. All full- me Conference ministers and a lay epresentative from each local charge generally speaking, a church) are elegates.

Districts. These are administrative nits within each Annual Confer- nce area, supervised by district perintendents. Unless otherwise ecified by the Annual Conference, gular district conferences are op- onal.

Quarterly Conferences. These are e governing bodies in each local harge, presided over by the district perintendent. The pastor and all urch officials are voting members. wo a year are mandatory.

Administration. Carrying out urch programs from day to day re ministers holding these titles:

Bishops. A Methodist bishop is a raveling, preaching, writing, presiding minister, set apart to oversee church affairs in an episcopal area—usually two or more neighboring Conferences. [*See* Methodism's Man on the Move, *January, 1958, page 28, and* What Is a Methodist Bishop? *March, 1958, page 13.*]

All except those in Central (missionary) Conferences are elected for life by one of the Jurisdictional Conferences. Thirty-seven administer a like number of episcopal areas in the U.S. today; 25 more are retired. While active, all receive a fixed yearly salary of $12,500.

District Superintendents. Each of the 570 Methodist districts in the U.S. has a supervising minister who links individual pastors and their churches with the Annual Conference and the bishop administratively above. As "Methodism's Man at the Middle" [*see article, February, 1957, page 22*], his duties are many and important. Appointed yearly by his bishop, the DS may not serve more than six consecutive years before returning to a regular pastorate. His average salary in 1956 was $9,176.

Ministers. A Methodist's strongest and closest contact with his church is through his minister, a man (or, since 1956, woman) whose 28 specified duties mushroom into thousands in practice. Last year 27,415 held licenses, but 6,266 had retired. Another 6,802 laymen served as supply pastors, filling pulpits part time. All these ministers together served 39,317 organized churches (congregations) in 24,273 pastoral charges, averaging about 400 members each.

Full-time ministers receive salaries ranging from less than $2,000 to over $10,000. In 1957, the average in the Central (Negro) Jurisdiction was $2,301; in the five other Jurisdictions, $4,733. At least three Conferences currently average over $6,000. Each local church determines its pastor's salary.

Special Agencies. Several boards, commissions, and other church-wide administrative units carry on the church's program in specific areas of concern. Most important are 10 General (national) Boards, each headed by a full-time secretary and staff. They guide church programs in the fields of education, evangelism, hospitals and homes, lay activities, missions, pensions, publication, social and economic relations, temperance, and world peace. Nearly all have counterparts in Annual Conferences, if not also at Jurisdictional and district levels.

Education. Since 1787, when American Methodists opened Cokesbury College, their first, near Baltimore [*see page 33*], education has been a primary concern of Methodists. Today there are 133 church-related educational institutions in the U.S., ranging from elementary, secondary, and medical schools to junior colleges (21), colleges (74), universities (8), and seminaries (10, with 2 more nearing completion). With physical plants valued at a cumulative $525 million, these institutions enroll more than 235,000 students yearly and employ 9,700 faculty members. All but 16 are related to the Board of Education.

Board divisions also supervise religious education in local churches (which, last year, had 7.1 million church-school members, 623,000 officers and teachers), the MYF program (membership, nearly 1.3 million), Wesley Foundations and the Methodist Student Movement on college campuses, the Student Loan Fund, and the National Methodist Scholarship Program, benefiting about 450 college students a year.

Health and Welfare. The broad sweep of Methodist concern carries other church programs into these important areas:

Hospitals and Homes: Last year over 1.5 million people were served by the 229 institutions—their total annual operating costs topped $150 million—which this board oversees. Of these, 75 were hospitals (daily bed capacity, 18,514), 90 were homes for the aging (accommodating 8,214 permanent residents), and 44 were

homes for children (with space for 5,552 youngsters).

Pensions: Another general board supervises and administers the church's far-reaching program of retirement and death benefits for ministers, their families, and full-time lay workers in various church boards, organizations, and institutions. In the last year, more than $16 million was paid to nearly 14,000 claimants. Assets of the General Board—not including funds managed by Conference boards—were $59.2 million.

Temperance: Operating on a yearly budget of $200,000, the Board of Temperance carries on a four-point program (education, commitment, rehabilitation, and legislation) to promote total abstinence from intoxicants and narcotics. Its chief opponent is the liquor industry, which spends well over $250 million a year on advertising alone.

Social and Economic Relations: In this area, the General Board seeks to illuminate issues which have moral and spiritual implications, to stimulate study and discussion of them, and to promote corrective action by showing what the Christian faith has to say.

Publishing and Journalism. *The Methodist Publishing House,* supervised by the Board of Publication, is the oldest and largest religious publishing firm in the U.S., tracing its origin back to 1789 [*see page 34*]. Last year it printed 4.7 million books and 130 million copies of periodicals (including TOGETHER), pamphlets, and church material. Its 12 regional outlets and 16 bookstores had total sales of $24.4 million in 1958. The House is entirely self-supporting; all profits beyond those needed for expansion or operating reserve are turned over to Annual Conference pension funds.

The Television, Radio, and Film Commission works closely with church agencies to produce audio-visual materials. During the last quadrennium (1952-56) it produced 64 motion pictures for church and television use, 50 sound and 6 silent filmstrips, 16 recordings, 4 film trailers, and 17 TV spots and film clips.

The Commission on Public Relations and Methodist Information is the official news-gathering and distributing agency for the church at large and its agencies, serving both the secular and religious press.

Finance. At the founding Christmas Conference in 1784, newly elected Bishop Francis Asbury passed his hat and raised about 50 pounds for two missionaries being sent to Nova Scotia. Today, $49.88 is the average per-member contribution to all church causes—a total last year of $483.4 million. Of that, $123.3 million was for current operating expenses, $119.6 for buildings and improvements, and $114.9 for supporting ministers. Of the balance, $69.2 million went for purely benevolent purposes and the remainder to other important causes. Most benevolence money was distributed by the two main benevolent funds, World Service (which supports 17 church boards and agencies), and the Advance (mostly for missions). Special-purpose funds are raised mainly during designated emphasis days or weeks.

In its origins Methodism was not a church. It was a "people" within the Church and to this day "the people called Methodists" are among the few that have never at any time severed themselves from the Church, catholic and ecumenical.

DAVID C. SHIPLEY
Perkins School of Theology, Dallas, Tex.

Lay Activities. One of three main local-church organizations for lay people is the Methodist Men organization, supervised by the Board of Lay Activities. Women choose either the Woman's Society of Christian Service or its auxiliary, the Wesleyan Service Guild, intended for employed women. Both are administered by the Woman's Division of Christian Service, a department of the General Board of Missions. Methodist Men number some 500,000 in over 12,600 clubs; 36,500 WSCS and WSG units had a total membership exceeding 1.8 million in 1958. The Woman's Division appropriated $8.5 million for work in fiscal 1959.

Evangelism and Missions. From its earliest days, Methodism has been an outgoing, evangelistic faith. Two General Boards carry on this tradition today. One is the Board of Evangelism, which carries on a broad program largely through local-church commissions on membership and evangelism. Using Board-prepared materials, they implement drives planned by the Board.

Somewhat different in nature is the work of the Board of Missions. Through its three administrative divisions—World Missions, National Missions, and the Woman's Division of Christian Service—this agency last year spent $14.1 million in foreign mission fields and another $12.9 million on home fields and administration. More than 1,600 missionaries, 16,000 trained Christian workers, and countless volunteer helpers carry on this work in the U.S., its territories, and 44 foreign lands—where worship services are conducted in more than 125 languages and dialects.

"Foreign Relations." The concern of Methodists for their fellow men around the world, evidenced by their support of a giant missionary program, is carried still further by activities of the Board of World Peace. Its program is essentially educational and is implemented by Conference boards. The General Board also works closely with similar agencies of other denominational and interdenominational councils, and maintains a permanent observer at United Nations headquarters in New York.

Other Agencies. Various other church agencies co-operate with other Protestant denominations to support educational and missionary projects in needy areas throughout the world. (Example: Methodist support of the United Church of Japan, where strictly denominational missions are prohibited.) The church is an influential member of the American Bible Society, the National Council of Churches of Christ in the U.S.A., the International Council of Religious Education, the World Council of Churches, and other ecumenical bodies. It also is closely connected with work of the Salvation Army founded by a former Methodist and Goodwill Industries, founded by a Methodist.

1984 ONLY 25 YEARS AWAY!

Methodism as an American church will then be 200 years old—and will face pivotal problems already taking shape. Here is a sharp look at some of them by a distinguished layman, Leon E. Hickman, ecutive vice-president and general counsel of the Aluminum Company of America.

HATS OFF to the past, coats to the future!" runs a typically erican adage. None could better our mood as we glance back to 4, look at ourselves in 1959, then to think what The Methodist urch will be in 1984.

One word holds the clue to the ure: *enthusiasm*. That quality has n characteristic of Methodists since John Wesley was castigated clerical brethren back in England ot because he had too much, but ply because he had it. Here in erica, Methodist enthusiasm d into the thinking and doing a pioneering people. Now our ntiers are bounded by space, but activism, the assurance, the solace ur faith fit the *zeitgeist,* the spirit these turbulent times.

o glimpse the Methodism our dren and grandchildren will see, vever, we must assess facts, ures, trends. Let me cite a few:

That "population explosion" we d about is real. Today, America is e 176.6 million restless people. If ies continue to be born at the rent rate, there will be about 260.5 lion of us in 1984.

We Methodists grow about 126,- a year—but it's not an *actual* ease. A hundred years ago three of eight Christians were Method- now it's one out of eleven. Back 1784 there were 15,000 Methodists ne out of every 200 Americans. By 1860 the ratio was 1 to 17. Now we Methodists total 10 million—but the proportional statistics still hang at dead center, around 1 to 17. If we can maintain that ratio, there will be 15.3 million of us in 1984.

But if The Methodist Church's growth in the next 25 years continues at 1.1 per cent annually and the U.S. population increase each year remains at 1.9 per cent (as in the 1950-58 period), there will be 12.3 million members.

(If, however, our percentage of the population continues to decline in the future as it has in the last eight years, we can expect to have only 11.5 million members in 1984.)

We are bound to grow in the years ahead. But to register *real* growth we must *work*.

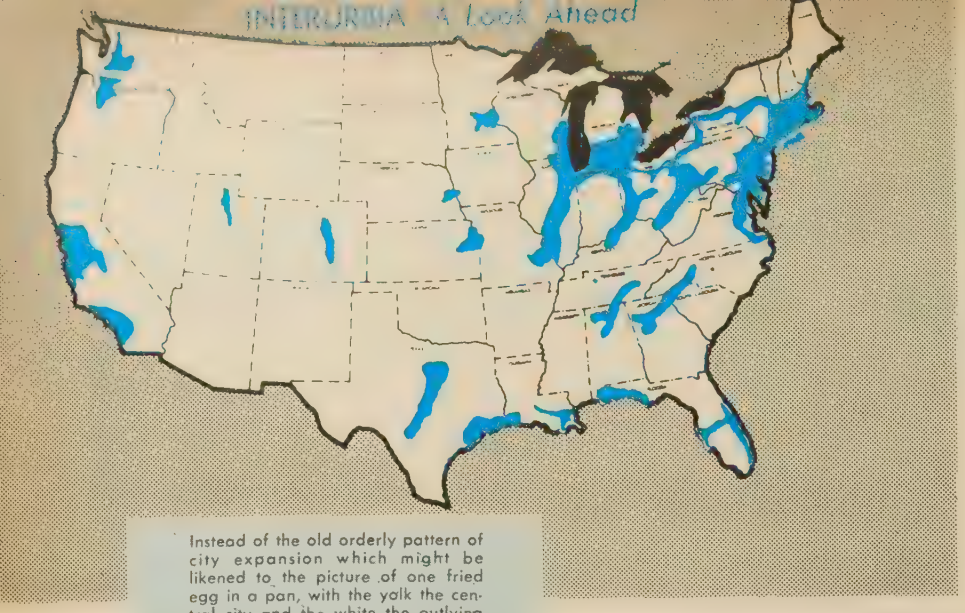
- Never has a nation been so mobile! One out of every five American families moves to a new home each year; in the 18 to 34 age bracket the ratio is one family out of three! Methodists who move account for much of a 100,000 membership leakage annually—because they neglect to transfer. This means the church has to make up that loss before registering even a nominal gain. But fortunately, we now can keep tab on those from TOGETHER All Family Plan churches, for pastors are automatically notified of their arrival.
- Our churches lag behind the census—but not our Sunday schools! Their attendance is increasing faster than the population. Currently they enroll 7.1 million. If they continue the trend which has prevailed since 1945, there will be 11.5 million in 1984—which will beat by 1.5 million the general populational increase rate. That augurs well for 1984: Sunday schools are the growing edge of the church!
- So quickly is the face of America changing, those who talk about "suburbia" are out-of-date. The new word is "interurbia," a term created by advertising men for the population clots that fuse towns and cities into great urban mosaics. America

ORWELL'S PROPHECY

TEN years ago George Orwell, English novelist, wrote a book titled *1984*, about which people are still talking.

Orwell foresaw a world divided into three constantly warring superstates, Eurasia, Eastasia, and Oceania. The latter (formed by the absorption of Britain into the U.S.) is controlled by the Inner Party, and only the select members of the party do not live in complete slavery.

Big Brother looks down from a poster in every open space while "thought police" make certain of loyalty with their telescreens that peer into every room.



Instead of the old orderly pattern of city expansion which might be likened to the picture of one fried egg in a pan, with the yolk the central city and the white the outlying area, we now have the picture of several fried eggs in one pan, all pushing out from their own central yolks. — *PRINTERS' INK*

has 14 interurbias, we read. Southern California is one, Chicago-to-Milwaukee is another. And Boston, New York, and Washington are being swallowed up by a "megalopolis" that reaches from Maine to Virginia. Interurbias bring new problems to churches—especially in the inner city, where population shifts bring new racial groups. Early Methodism was geared to a rural nation—but America is becoming city-centered.

John Wesley had haunting doubts about the future of the movement he started. He thought it might last a generation—perhaps 30 years. Our 175 years in America show how wrong he was—yet as I gaze into the crystal ball, I, too, share an uneasiness. Consider these five points:

1. *Our Evangelical Enthusiasm:* It disturbs me considerably that Methodists aren't more numerous percentagewise than in 1860. But statistics tell only part of the disquieting story. We have lost something of our original fervor.

We laymen focus our interest on buildings, parking lots, finances, hospitals, orphanages, missions (to a diminishing extent)—all the right things. But on the rare occasion when we ask a neighbor to go to church with us, we tend to talk about social, cultural, community, and family advantages.

How long has it been since any of us talked about the availability of God's grace to any man? Are we performing an effective witness for God or are we meeting, organizing, and working, as Bishop Gerald Kennedy has put it, to generate steam for the whistle?

2. *A Class Church:* Our movement started among miners and laborers in England and its origins in America were humble. Its teachings have relevance to the effort of common people to find significance in the fields or amidst machinery. But gradually here in America, generation by generation, Methodism has followed its people from farm to village to city to suburb till it has become white-collar, middle-class—almost an upper middle-class.

Our ministry to industrial workers is relatively weak. Very little of our leadership is drawn from the interurbias. Already more than half of America's population is classified as industrial, and the trend is increasing. Fortunately, we seem to be awakening to the fact we have lost ground here—and a series of conferences bodes well for an improved ministry in industrial centers.

3. *Small Churches:* To attack small churches can arouse an emotional reaction rivaled only by a slur on Motherhood, the Ten Commandments, or the American Way of Life. Nevertheless, our experienced leaders tell us a church needs 500 members to be effective and that 300 is the absolute minimum. But two thirds of our 40,000 churches have less than 500, half have less than 300.

Many small churches spend half their income to pay a substandard salary for preachers and the rest on overhead items, leaving little for benevolences. I am too good a churchman to propose that we abolish small churches, but I am sure some can be merged to advantage. Perhaps a yardstick for guidance when consolidation or abandonment is considered, is this question: Were no church here and were we being asked to establish one, would we—under today's conditions?

4. *New Churches:* We need them—badly! The new communities are springing up everywhere, populated in part by Methodists and to a greater extent by people at least temporarily unchurched.

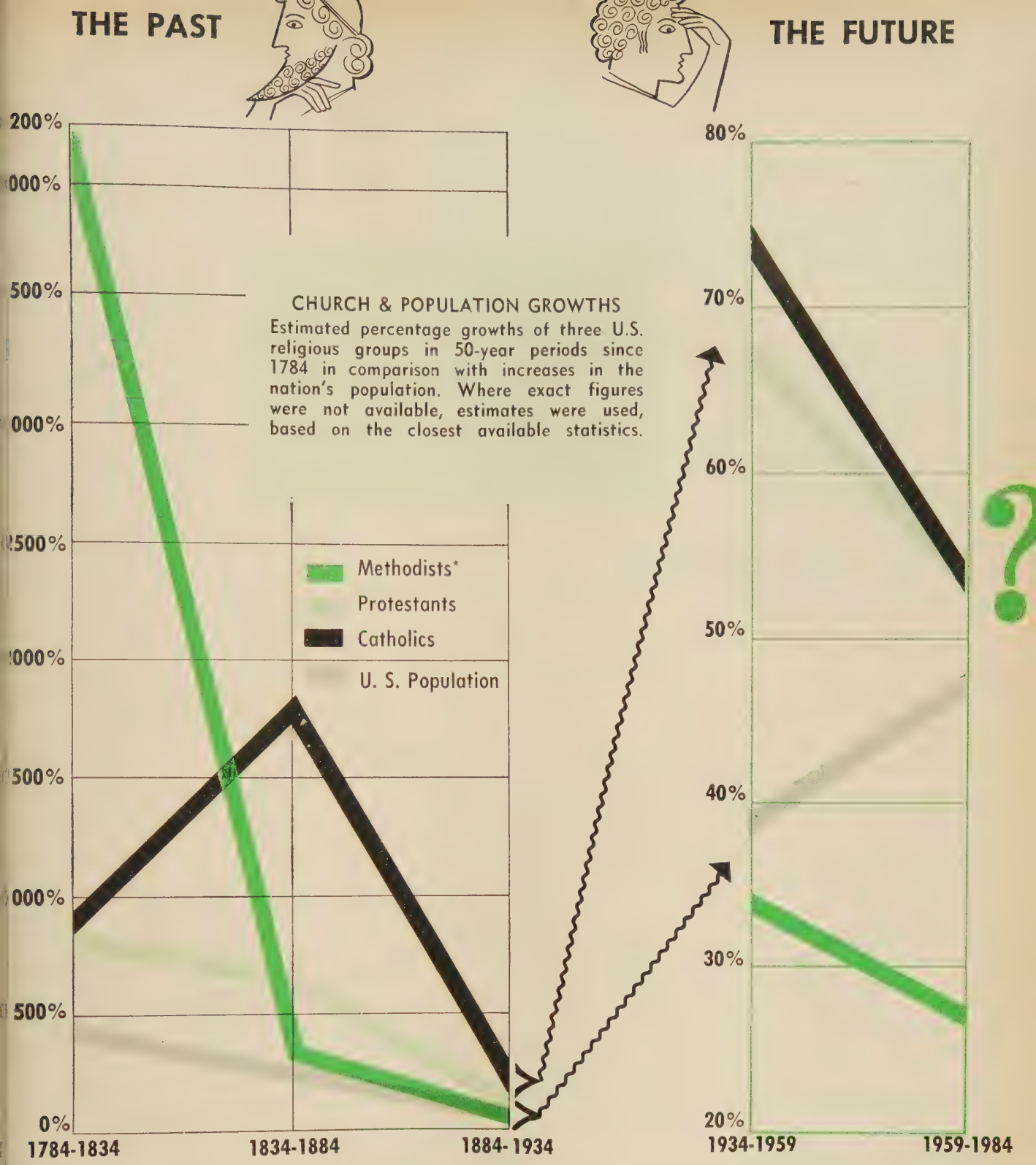
Costs are a problem. We should restudy our thinking—recalling how early churches started in homes; perhaps prefabricated churches, costing as little as $16,000, can help.

Today our 40,000-odd churches (and parsonages) are valued at $2,860,000,000. To supply our share of the 6,000 new churches the National Council of Churches says Protestantism needs each year, Methodists must build 738. If the average cost is $100,000 as in the Pittsburgh area, that means an annual outlay of $73.8 million—or $1.84 billion in the next 25 years. Will our conviction and our enthusiasm run strong enough to make the investment?

5. *More Ministers, Better Salaries:* The latest count shows we have 21,000 active ministers and 1,500 missionaries and others in full-time service. To make replacements and to keep pace with Methodist growth, we need many clerical fledglings each year. To train them, we are expanding facilities in all our theological schools, building three entirely new campuses for existing schools, and creating new seminaries in Ohio and Missouri—making 12 in all.

But the average Methodist preacher's salary, including parsonage and expense allowance, is less than $5,000. No young man enters the ministry for money, yet he must live in a world in which the average income for families headed by a college graduate (1956) is $7,600. The figure for high-school graduate is $5,600; for grammar school, $4,200. You see where we have the theologue, with four years of college and three years of seminary training—right at the bottom of the totem pole!

Those are five main danger spots



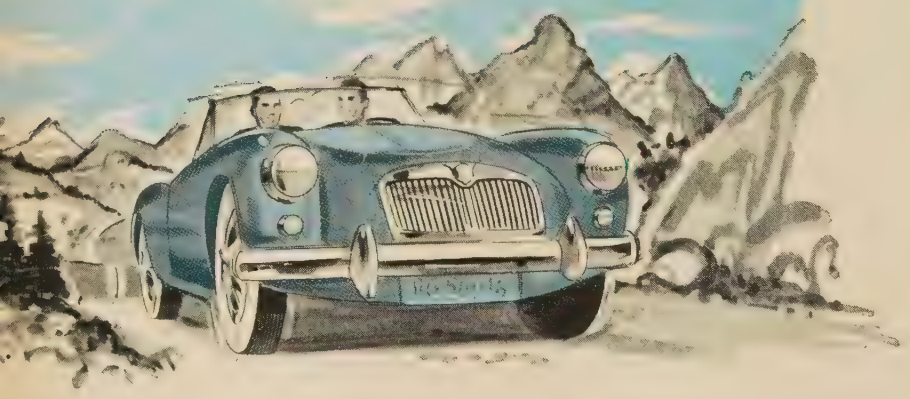
THE GROWTH STORY IN STATISTICS

YEAR	1784	1834	1884	1934	1959	1984
U. S. Population	3,000,000	14,500,000	55,271,000	126,485,000	176,665,000	260,580,875
Methodists*	15,000	641,409	2,906,691	7,253,919	9,691,916	12,357,192
Protestants	148,000	1,500,000	11,600,000	35,415,800	59,823,777	91,463,887
Catholics	30,000	318,000	6,255,000	20,621,842	35,846,477	54,721,983

* Includes Methodist Episcopal, Methodist Episcopal (South), and Methodist Protestant groups, since 1939 The Methodist Church

Little Lessons in Spiritual Efficiency

Shift Gears



By ROY L. SMITH

A FRIEND who owned a small foreign car invited me to go with him to the mountains. Knowing some of the rugged climbing that lay ahead of us, I inquired jokingly, "Will this little buggy make it?"

"It will go anywhere if you're willing to shift gears occasionally," he replied. "The average driver is lazy. He expects his car to go up the side of a mountain without his lifting a finger. That's asking too much. You have to learn to take the roads as they come and do your share by shifting gears."

Even the steepest climb did not dismay him or delay his little car. And he seemed to have a gear to fit every grade.

Life is like that mountain trip. Some of the grades are steep, and some of us start knocking for no better reason than that we have never learned to shift gears.

There is something about the attitude of gratitude that changes the whole aspect of a hard climb. Let any man, knowing he is entering a danger area, go into it with a song on his lips and he will find half the dangers dissolving in his melody. Let anyone who has suffered "count his many blessings" and he will find the pain retreating.

It is unfortunate that we have relegated Thanksgiving to a single month. November is one of the loveliest of them all, and there is much about it that makes the giving of thanks easy. But what a year it would be for most of us if we gave thanks at least once a month!

Suppose, for example, that on the first day of the month, as the bills begin coming in, we were to take 30 minutes and offers thanks. Suppose the bills are heavy and our funds are scarce. Let us give thanks that we are permitted to buy where and when we please, that we are permitted to work at a job of our own choosing, that we are paid in a stable currency, and that we are free to compete with our fellows on the basis of our own ability and our willingness to work. Even those simple privileges set us apart from hundreds of millions who live under Communist governments.

Once we have shifted gears in the midst of the stiff climb over the financial rocks, a hundred reasons for thanksgiving will occur to us, and the first thing we know we will be "singing in the rain."

At evening time when we returned from the mountains, I realized that my friend had shifted gears perhaps 500 times, but he had made every grade!

for Methodism as I see them. But I have already testified to my optimism for The Methodist Church in the quarter century ahead, so I now spread my positive witness:

1. *We have a vital and attractive faith:* Methodists believe that God's grace, love, and forgiveness are available to all—but that each man must decide whether he will accept them and be obedient to his Father's will. We believe all men are equal in the sight of God and that each of us, as brothers, exercises free will in determining his own destiny. It is one of the most democratic and satisfying of theologies.

Faith is central to our theology and creed is subordinated. We have never had major schisms on creed or belief. And twice, our evangelical presentation of our faith has stirred nations profoundly—in Wesley's England and Asbury's America. Now America stands on the threshold of an age that will not tolerate class or racial distinctions. We Methodists have a faith that has high potential for troubled people in this turbulent century.

2. *Our organization is efficient:* Some critics say it is as autocratic as our faith is democratic. But it works. The cohesion and discipline whereby great policy decisions are made by the General Conference, are directed by the bishops, national boards, and district superintendents, and then carried out through local churches, are second in effectiveness only to those of the Roman Catholic Church.

A Methodist minister has a free pulpit. Our system of annual appointments to a church encourages him to speak freely on any problem affecting his congregation or his community, secure in the knowledge that if he wears out his welcome in so doing, The Methodist Church will protect him. If his conduct has been Christian and courageous, his next charge probably will be better.

3. *Faith into everyday life:* We have the reputation of being the great doers, the militant crusaders of Protestantism. The long fights against slavery, for prison reform, against a rampant alcoholism and vice, for a just peace, and frequently for industrial justice—these found strong support among Methodists.

With our four-year intervals be-

veen General Conferences, we have pattern of quadrennial programs emphasize and crusade for one orthy objective after another. Cur-ntly, it is strengthening our colleges nd our student programs. But this more than an administrative de-ce: it is an expression of our funda-ental philosophy that man is a free gent to make of life what he will d that our beliefs and convictions ust be woven into daily living.

4. *We are ecumenical:* We Meth-dists are interested in our church rimarily because it is the instrument rough which we have chosen—or herited—to nurture our faith. I ow no Methodist who claims his the ultimate church or the only ue faith. I need no statistics to ove that our membership and our aders are in the forefront of every ove looking toward constitutional nion of like-minded churches or -operative programs such as those onsored by the National Council Churches.

All of this augurs well for Meth-dism in the years ahead—in a world creasingly impatient with things visive among men and nations.

5. *Our laymen take responsibility:* sbury's Methodism had to rely eavily on the teaching and preach-g of lay ministers. But once, after stening to their discussions, he con-ded, "Religion will do great things, t it does not make Solomons."

Though they were inadequately ducated, the circuit riders had the uality of enthusiasm for which no unterfeit, though it be swathed in ollege degrees, is as effective by half. erhaps it is by the way of atone-ent for early lacks that Methodism as so aggressively supported higher ducation and an increasingly high tandard of training for ministers.

We laymen have our shortcomings as I have admitted. But 175 glori-us years of Methodist history attest at when we are challenged aright, e engender enthusiasm and supply e means to achieve worthy ends.

As I write, our minds and our earts turn toward the General Con-rence at Denver next April. I pray r an outpouring of inspiration that ill blend the practical with the dealistic in characteristic Methodist shion—and launch our church on s greatest quarter century of serv-e to our Lord.

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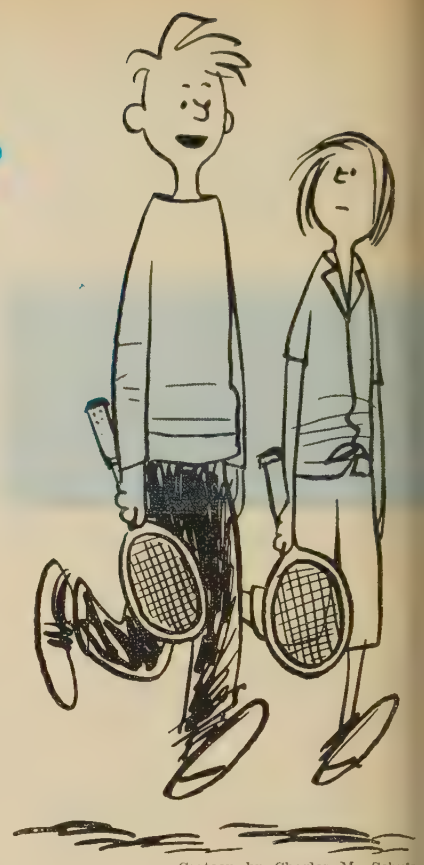
Teens Together

By RICHMOND BARBOUR



Cartoon by Charles M. Schulz

"I think we're quite lucky to have been born into the first society in all history that is dominated by teen-agers!"

I'm 17 and a member of The Methodist Church. Our denomination is celebrating its 175th anniversary. I'm worried about my religion. So much has happened since 1784. Science has disproved most of the things our ancestors thought were facts. How about the Ten Commandments; are they still valid? Is the Sermon on the Mount still good today? Can one be a citizen of the world and be an old-fashioned Christian?—M.S.

A Yes he can. Science has upset practically all the old beliefs about material things. But science does not give us spiritual values. Science is a tool. It can be used to destroy us just as readily as to give us a world of plenty. The Ten Commandments are as valid and as necessary now as when Moses brought them forth. Modern society would fall apart if the Commandments were not observed by most people. The Sermon on the Mount is still the best personal advice ever given. It is thrilling to see the elements of the faith of our fathers being vindicated in this anniversary year.

My parents are divorced. I live with my maternal grandparents. When I came they warned me they'd be strict. I am in an acceleration course at school. This is my senior year. I could have taken two college classes this semester, only my grandparents wouldn't let me. They don't approve of college. I took a test to qualify for a scholarship. They still are angry at me for it. What I want is the best possible education in the shortest possible time. Is that wrong? What can I do?—B.E.

A It is hard for grandparents to do a good job of raising teen-agers. The gap between the generations is great. I'm sorry yours don't approve of college. Can your mother intercede? Ask her. See if your favorite teacher or counselor will call on your grandparents when you aren't around. Perhaps they'll listen to him. Maybe your principal will write to them, recommending that you go to college. Go also to your minister. He'll do what he can. Your educational plan certainly is not wrong. Don't give it up.

I'm in high school. Can I learn to be a writer? I think I have talent but I live in a small town. I don't have many chances to write things which people will read. Please advise me.—K.D.

A Do you have a school newspaper? Can you get on the staff? Are you taking English? Talk with your teacher. Ask her if you can substitute stories or essays for some of the other homework. Professional writers tell me the only way to learn is to write constantly. Many fine writers come from small towns.

I'm the lonesomest girl in school. I thought of running away so I could find some friends. Then I realized I would be making matters worse. My Sunday-school teacher tells me I could make friends if I tried. How do I start?—P.L.

A You were right about running away. Don't do it. One way to make friends is to become more interested in other people than in yourself. Talk with your classmates about themselves and the things they enjoy doing. Be a good listener. Remember their comments. Refer to them later. Smile at acquaintances and say, "Hi." Try to dress the way the other girls dress. Avoid extremes. Remember to thank the folks when they do nice things for you. Keep active in Sunday school. Volunteer to serve on committees. Join the MYF. Learn the skills the kids think are important—swimming, for example. Be careful not to say cutting things. Don't gossip. Be genuinely friendly and you'll find friends.

I'm 14. I've fallen for a girl. My trouble is jealousy. Every time I see my girl talking to another boy, I want to slug him. Why am I so jealous?—L.R.

A Anger and jealousy are normal reactions for you. Normal, but not good. You feel possessive. You don't want anything to upset your relationship with the girl. Don't give way to your feelings. Don't slug anybody. Keep on being friendly with the boys. Gradually your feelings will diminish.

I'm 17. My girl is 15. We want to get married but our parents won't let us. We have a big old family Bible. Looking in it, I found a great-great-grandfather who had the same name I have. He married my great-great-grandmother when he was only 16. She was just 14. They had 12 children. They lived happily on their farm all their lives. If early marriage was

…d for them, wouldn't it be good for …—E.B.

A I'm afraid not. Your ancestors were lucky. Even in those days …h early marriages usually resulted … misery. Remember also that times …e changed. In their day a farm boy …16 or 17 was almost a man. He was …ough school; he could do a man's …rk on the farm. Now a boy of 16 …l is in school. He has much to learn. … can't earn an adequate living. Kids …their teens aren't ready for the re…nsibilities of marriage. I'm sorry, … the early marriage of your great…at-grandparents wouldn't justify …rs.

I am 16. I have been sick in bed for three years. I'm not getting …ch better. My illness has caused my …ily to go deeply into debt. My …her says he doesn't see how we'll …r get the bills paid. My mother cries …r our financial problems. Wouldn't …e better if I found a way to end my … and stopped causing my parents …uble?—P.F.

A No, that would be the worst thing you could do. It would …troy your parents' lives as complete…as it would yours. Don't ever again …nk of ending your life. Discuss your …rries with your mother. She'll help …u understand how much more you …an to them than money. Don't give … hope of returning health. Each …nth doctors find new ways to cure …bborn illnesses. Ask to have your …nister come to visit. Pray with him. …lk with him. He'll help you renew …ır faith.

I have troubles with my brother. I'm 13. He is 15. My brother …ses me. Every time his friends come …r he makes cracks about my figure. …w can I make him stop without …ling my parents?—L.B.

A Try ignoring the teasing. When he sees you are no longer …thered, he'll stop.

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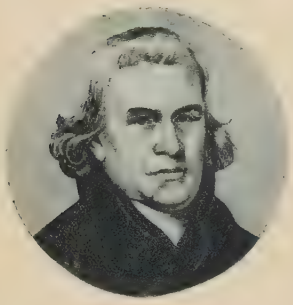
Lovely Lane Chapel as it appeared in 1784.

Thomas Coke



Francis Asbury

Proclamation

WHEREAS, The Methodist Church in America was formally organized at a conference of ministers meeting in Lovely Lane Chapel, Baltimore, Maryland, during the Christmas season of 1784 at which time Francis Asbury and Thomas Coke were chosen as our first bishops; plans were made for the founding of our first college; the work of our Methodist Book Concern was begun; and the foundations of our ecclesiastical structure were carefully and prayerfully laid; and

WHEREAS, across the intervening years Methodism in the United States has been blessed with a vast company of devoted preachers and laymen, some of them persons of great prominence, and many more of them persons living their lives and doing their work in quiet and sometimes out-of-the-way places who have written many chapters of splendid Kingdom achievement under the blessing of Almighty God; and

WHEREAS, December, 1959, will represent the completion of the first one hundred seventy-five years of organized Methodist work in this country;

BE IT THEREFORE RESOLVED, That we, the Council of Bishops, hereby call upon our local churches to observe with appropriate ceremonies the week beginning December 27 as the anniversary of the organization of The Methodist Church in the United States.

We call to the attention of our people the special anniversary number of TOGETHER scheduled for November, 1959, and urge for it the widest possible distribution.

We further recommend that arrangements be made for an appropriate celebration of a nation-wide character in Baltimore, Maryland, during the Christmas season of 1959.

Anniversary Observance Committee of the Council of Bishops

BISHOP WILLIAM C. MARTIN
BISHOP W. ANGIE SMITH
BISHOP ROY H. SHORT

Let Us Remember, Let Us Rejoice!

(Here are suggestions for commemorating the 175th anniversary.)

THE CHILDREN OF ISRAEL were in a hurry. After 40 years of aimless milling about in the wilderness, they were entering the promised land of milk and honey. In their eagerness, they hardly noticed a miracle performed for them—the parting of the Jordan so they could cross dryshod. It was then that the Lord summoned Joshua and commanded him to set 12 stones from the Jordan River bed where everybody could see them. "When your children shall ask their fathers in time to come, 'What mean these stones?'" Joshua was to tell his people, "Then ye shall let your children know. . . ." (Joshua 4:21-22.)

By JOHN O. GROSS

Chairman, 175th Anniversary Observance Committee of the Board of Education

In America our fathers also set stones. Forefathers they were—but we do well to remember that most of the 60 preachers who launched Methodism at the Christmas Conference, starting on December 24, 1784, were not yet 30 years of age. It's distinctively appropriate, therefore, that commemoration of our 175th anniversary should be highlighted by inspirational services for selected young preachers. And such meetings will be held soon at Baltimore in the church that bears the name of the chapel where Methodism was organized, Lovely Lane.

Youth also will theme the nationwide celebration during the week set aside by the proclamation of the Council of Bishops. A booklet proposes special note of three events:*

Student Recognition Day, December 27: Kermit Hunter, distinguished author of several pageants, has written a play for this day. It recalls Cokesbury College at Abingdon, Md., Methodism's first college—which grew out of the 1784 Conference.

Watch Night, December 31: Seeing the Old Year out and the New

** For free copies write to Division of Educational Institutions, PO Box 871, Nashville 2, Tenn.*

This group founded the Woman's Foreign Missionary Society in Boston, 1869.

Year in is an old Methodist custom. John Wesley started it in the mid-1700s at Kingswood, England, for coal miners—as a counter attraction to barroom revelries.*

Covenant Sunday, January 3: This is a time for rededication to the evangelical commitment characteristic of Methodism.*

"What mean ye by these stones?" doubtless will be the text for many a sermon during Commemoration Week, and uncounted choirs will sing the new Commemoration Hymn (*page 123*). Color slides can sharpen interest in our church's tradition and history (*page 94*). But local observances need not be limited to one week nor to the broad Methodist story. Here are suggestions to prime the pump of creative ingenuity for church school, MYF, Methodist Men, WSCS, and other groups.

Women at Work

The popular slogan, "Never underestimate the power of a woman," might have come right out of a meeting of missionary-minded matrons at Boston in 1869. It was quite all right for the church to have its general missionary societies, they agreed, but women should have their own society and get work done in their own way.

Men thought women should raise money and let them (the men) spend it. Not so the women! Two wives of missionaries stumped the land, asking help for underprivileged women and children in India. When the Woman's Foreign Missionary Society was formed, as a result of their efforts, the society began publishing the *Heathen Woman's Friend* [who has a copy?]. It has become the WSCS (Woman's Society of Christian Service), "the world's largest woman's club."

Historians can go further back, of course. John Wesley in England had welcomed and invited aid from women and won support from Lady Huntingdon and others. Barbara Heck and Margaret Embury (*see page 25*) show up early in records of Methodism in New York. Soon Methodist women had their "mite societies," with members contributing a cent a week for charitable work.

A later generation organized the New York Female Missionary and Bible Society as a church auxiliary. Its secretary, with becoming modesty, hoped "we shall not be an entirely useless branch" of the general Missionary and Bible Society organized in 1819 (*see footnote, page 48*). Similar societies sprang up in several cities—all auxiliaries until the Boston ladies spoke their minds in 1869.

The male-dominated General Conference, in the North, capitulated in 1872 to recognizing the Woman's Foreign Missionary Society. (Eligibility of women as delegates was not established firmly until 1904.) The Southern Church followed in 1878, the Methodist Protestants in 1879.

Home Mission interest led to a society for work in the United States in 1880, organized at Cincinnati and headed by the wife of the President of the U.S., Mrs. Rutherford B. Hayes. Similar groups soon followed in other branches of Methodism.

When the three major ones finally reunited in 1939 at Kansas City, the women already had plans for their merger. So today the WSCS local societies operate, bound together through the Woman's Division of the General Board of Missions.†

How Church Schools Started

The schools-on-Sunday are older than American Methodism, for on July 18, 1784, John Wesley referred to them in his *Journal:*

"I find these schools springing up wherever I go [in England]. Perhaps God may have a deeper end therein than men are aware of. Who knows but that some of these schools may become nurseries for Christians."

A guarded comment, surely; but he was impressed by schools modeled after one organized in 1769 at High Wycombe by a Methodist woman named Hannah Ball. Or the one, remembered better by historians, that Robert Raikes started earlier in London's "Sooty Alley."

"What shall be done for the rising generation?" is a question asked at the Christmas Conference in 1784. In the records you can read the answer: "Where there are ten children whose parents are in a society [an organized Methodist group], meet them at least one hour every week."

The preachers went to work at once, and Bishop Francis Asbury organized a Sunday school in the home of Thomas Crenshaw in Hanover County, Va., from which St. Peter's Methodist Church, of Beaverdam, Va., traces its descent. It is likely the first Sunday school in America—if you don't count the classes John Wesley taught on Saturdays and Sundays in Georgia in 1736. [Note: A plaque on Christ Church, Episcopal, at Savannah, claims Wesley as "Founder of the Sunday School of the Church."—Eds.]

It's recitation time in this early Sunday school—as shown in an old wood block

By the time the Methodist Sunday School Union was organized in 1827, classes for churchgoing youngsters were cropping up like popcorn. The Union became a part of an international movement, co-operating with other denominations in lesson themes and publishing projects.

Since the three major branches of Methodism reunited in 1939, the church has stressed the "church school" idea—to convey the total meaning of Christian education to the individual.

At last count, Methodism had 38,350 church schools, 623,000 officers and teachers, and 7,112,411 members. Gone are cubbyhole classrooms, as

* *For "Special Service of Worship" for December 31 and January 3, by Dr. Lowell B. Hazzard of Wesley Theological Seminary, write Methodist Evangelistic Materials, 1908 Grand Ave., Nashville, 5, Tenn.*

† *For historical program materials, write WDCS Literature Headquarters, Board of Missions, 7820 Reading Road, Cincinnati 37, Ohio.*

ore and more churches add modern ucational buildings.

How can church-school students come acquainted with all this? amatics would help. Perhaps a ylet, a tableau, or a pageant, could worked into the day's program.*

Youth and Fellowship

Methodist Youth Fellowship eans *Faith, Outreach,* and *Fellowp,* which are the main thrusts of YF's present-day program—but it sn't always that way. Early Methists, like the Puritans, regarded ildren and youths as "little adults," d there were no special groups for em, apart from occasional catesism classes.

It was nearly 100 years after the urch took root in America that a uth league was organized. One of e earliest was started by the Rev. B. Neely in Fifty-First Street ethodist Church in Philadelphia. city league was organized and recnized by the General Conference 1876 in the Church in the North. Of five separate organizations for uth, the earliest (Young People's ethodist Alliance) was born in a ody grove at the Des Plaines, Ill., mp Grounds, August 25, 1883. nother was the Oxford League, med after Wesley's university ere the Holy Club was started. hers were the Young People's hristian League, the Methodist oung People's Union, and North hio Conference Methodist Alliance. These five organizations came tother on May 15, 1889. Taking its me from the parsonage where ung "Jackie" was once "plucked as rand from the burning," Epworth eague was formed in Central Methist Episcopal Church, Cleveland, hio, where the Rev. B. F. Dimmick as pastor. The Central Church now called Epworth-Euclid.

In the South, the General Conference of 1890, meeting in St. Louis, sponded to a memorial from Trin- Methodist Church in Los Angeles forming its Epworth League. hristian Endeavor of the Methodist rotestant Church was founded in ortland, Maine, in 1881.

Amid the warmth of hearts and ndles, in a Watch Night Service that took place just 24 days after the infamous Pearl Harbor attack, the Methodist Youth Fellowship as it is today was dedicated at a commitment service. The day, December 31, 1941.

Held every other year, its National Convocation of Methodist Youth, meeting at Purdue University in August of this year, drew 6,000. Since its first International Epworth League Convention in Cleveland, Ohio, the youth movement has been known for its huge meetings. Names of some of the host cities have become a part of the history and heritage: Toronto, 1895, where 25,000 met; Indianapolis, 1899, with 20,000 on hand; then there were Chattanooga, Memphis, and Evanston.

The MYF colors are blue and gold, and its motto: "Christ Above All!"

Wesley Foundation is "the church" to today's college and university students. The Foundation movement grew out of an experiment of the Rev. Willard Nathan Tobie at Urbana, Ill., around the turn of this century. It was reorganized later by the Rev. James C. Baker, a bishop since 1928, who at 80 now is the grand old man of the Methodist Student Movement. After five years' spadework, the movement was incorporated formally in 1913 as the Wesley Foundation. Similar ideas had developed at the University of Michigan and the University of Wisconsin, and Wesley Foundations began to spread across the campuses of the nation.

In 1941 the Methodist Student Movement was established as part of the over-all program of youth work in The Methodist Church, and Wesley Foundations now serve at state and independent colleges and universities, where Methodist students are six times as numerous as in colleges of the church.

Laymen on the Move

Godliness and courage were the two words best said of the earliest Methodist men. Latecomers as an organization, the men of Wesley's societies gained the respect of other men wherever they lived and worked.

Said an officer of Lord Nelson's ship, *Victory,* "They were the best seamen on board . . . and the only ones that I ever knew to do their duty without swearing."

John Wesley who, as tradition has

* *For suggestions, write Division of the Local Church, PO Box 871, Nashville 2, Tenn.*

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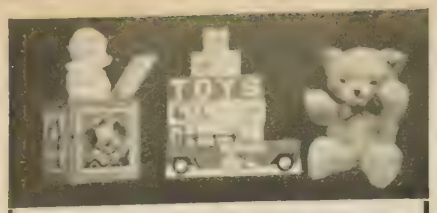

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it, got personal benefit from the men's society in the Aldersgate Street Church, organized classes of men in the British army and navy as early as 1738. Two men, in Wesley's West Street Chapel in 1779, organized a society for supplying pocket Bibles to men in service.

The first modern Methodist Men groups were formed in 1942, and three of the six chartered that first year are still organized.* Now they're 12,600 clubs strong—with the group at the Highland Park Methodist Church of Dallas probably the largest. It began with 1,000 charter members and is still growing.

Forerunners of present-day men's work were small brotherhoods that sprang up independently in America around 1875. Seeds were planted in 1894 for an organization called the Brotherhood of St. Paul, for Methodist men. It became the third fraternity of Protestant young men in the United States.

An independent group, started about the same time, was named the Wesley Brotherhood. In 1908, the two layman's groups came together as the Methodist Brotherhood in Buffalo, N.Y. First president was Harvey E. Dingley, of Syracuse.

By 1912 there were 1,500 local chapters in the United States and Europe, and the Brotherhood published its own monthly paper called *Methodist Men*. The group stood for mutual improvement, civic welfare, and industrial betterment, and men did not have to be Methodists to belong. But it was looked upon as an evangelistic arm of the church.

Wesley Brotherhoods were started in the M. E. Church, South, in 1924 under the leadership of Dr. George L. Morelock, now of Miami, Fla.

Ten years later, one of the earliest acts leading to Methodist reunion was a meeting of leaders in men's work of the three branches. Among them were E. Dow Bancroft, Edgar Welch, Harry Denman, Jamie Houston, Ray H. Nichols, J. M. Sullivan and Dr. Morelock.

The foregoing are suggestions to stimulate ingenuity for the commemoration of Methodism's 175th birthday, answering the question, "What mean these stones?"

** For program materials, write Department of Methodist Men, 740 N. Rush St., Chicago 11, Ill.*

YOUR LOCAL CHURCH

It Has History, Too!

By BISHOP WILLIAM C. MARTIN
President, Association of Methodist Historical Societies

HAVE YOU EVER wondered how and when the urch you attend got started, what experiences it passed rough in its infancy, what personal and community rces have shaped its life?

If so, you're the person to talk to about compiling e history of your own congregation. Relatively few ethodist churches really know their history. Yet it's ely that illuminating records are stacked away somenere in your church basement, if the janitor hasn't rned them. And sitting in pews near you on Sunday rning may be descendants of people who helped nd your church—with marvelous stories to tell!

Digging out information, assembling it, and preserving can be an exciting adventure. And as you get into it, your enthusiasm may stimulate fellow church members to dig out records and pictures, and possibly to publish a booklet or a book of your church's history.

As a preliminary step, here are people you should talk to for clarification of aims and methods:

- Your pastor: He may surprise you with his knowledge if he senses the value of the past. Certainly he'll be interested, and most likely helpful. He may have suggestions for sources and further inquiry.
- A history teacher: He's on the faculty of your high school or, perhaps, a nearby college. Find out how he gathers original material and classifies it.
- Your librarian: She'll show you what's been published and may have valuable pointers for your search.

By this time, you're beginning to shape up some ideas and to collect information. To avoid mistakes you'll regret later, let me offer these suggestions:

1) Type all notes and information—preferably double spaced—on standard 8½x11-inch sheets. (Some prefer 4x6-inch cards, single spaced. The important thing is uniformity.)

2) Head each sheet with a topical headline. It may be a subject, such as *pastors,* or *early incidents.* Later, you'll probably develop a definite system of organization, perhaps by years or periods. But don't worry too much at first about these topical divisions. They may change as your understanding and information increase.

3) Always indicate fully the source of information. If it's a book, list title, author, publisher, date, page number, and similar data. If it's a person, tell who he is and when he was interviewed.

4) Check library files and books to see how others have organized historical information. Don't be afraid to imitate—if you've chosen a good example.

All these points concern what the professional historians call "methodology"—which, in this case, may have surprisingly much to do with Methodism. They're the beginning historian's tools. You won't need much else at the outset, except perhaps a filing cabinet for notes, letters, documents, books, and other material.

Speaking of books, you really should have at least one good history of Methodism. Here are four, all currently in print, which I can recommend:

The Story of Methodism, by Luccock, Hutchinson, and Goodloe (Abingdon, $5).

Methodism in American History, by William Warren Sweet (Abingdon, $5).

A Short History of Methodism, by Umphrey Lee and William Warren Sweet (Abingdon, $2).

An Album of Methodist History, by Elmer T. Clark (Abingdon, $3.95).

You may find, too, that the Conference to which your church belongs has published its history. That would be a valuable source, as are state and county histories or other volumes that beam light on your community.

Francis Bacon's statement, "Reading maketh a full man," suggests something vital for you as an amateur historian. Do a lot of reading in your field, making notes to jog your memory later. General reading furnishes the framework for your local church's history.

Sooner or later, though, your skill and patience as a detective will be required for finding material to bridge gaps in the record. Here is where you will find the real thrills begin.

Digging for Treasure: The present church building itself is the first place to look. Be sure you've dug out all quarterly conference reports, yearbooks, directories, brochures, programs, bulletins, pictures. Check dusty files and dark corners for anything of possible value.

Next, try the parsonage, former church buildings, and the attics, desk drawers, and scrapbooks of onetime officers. Once it was common practice for officials to keep records at home. You may find a treasure next door.

Local newspapers can be invaluable. Back issues sometimes have surprisingly complete information about your church and its members. Ask permission to go through them—and the "morgue," or subject file, too.

You've probably already exhausted the resources of local and county libraries. Don't forget historical societies, either, and official records of your town, township, or county. Real-estate and tax records, especially, may have information available nowhere else.

But no matter how much material you gather from other sources, be sure you interview older church members, founding fathers or their descendants, former pastors, and past officials—by mail, if not face to face. Their stories are history at the personal level, colorful and alive. Get direct quotations.

Collecting material is useless unless it is classified and filed for quick reference later. After this much experience in research, you probably already have a system. Just be sure you follow it consistently.

Safeguarding Records: You also should set aside a special place for filing and storing—somewhere your accumulating material won't be disturbed. Too many churches have lost valuable records that were haphazardly stored away anywhere in the building and later lost or thrown out as trash.

Protect what you collect! A fireproof filing cabinet is especially recommended. Timeworn documents can be photocopied, microfilmed, laminated, or sealed in acetate envelopes. Faded papers often can be cleaned; faded photographs should be copied before they grow worse. It is advisable to have old books and other bound documents fumigated to prevent insect damage.

Really valuable material, of course, is safest in a bank vault or safe-deposit box. Or, better yet, see if your Conference historical society or the Methodist college or seminary in your area would like to have choice items for their archives.

Sharing Your Knowledge: At about this stage of your adventure, if not before, you'll probably notice that people are beginning to ask you questions about the church's early years. It happens nearly every time; one enterprising amateur historian can easily touch off a wave

FOR BIRDS OF A FEATHER

NOTHING LIKE history for a hobby—especially when it's church related! Ask your pastor about setting up a "Committee on Records and History," as the *Discipline* provides. He'll also know about your Conference and Jurisdiction historical societies. These are federated with others as the Association of Methodist Historical Societies (executive secretary is Dr. Elmer T. Clark, Lake Junaluska, N.C.). This group copublishes a multi-page bulletin, *World Parish,* and sponsors a broad program of research, shrine preservation, and book publication.

The Wesley Historical Society (c/o Dr. Frank Baker, 21 Ash Grove, Beverley Rd., Hull, England) studies early Methodism and publishes *Proceedings,* a quarterly. The Wesley Society of America (c/o Prof. R. S. Eccles, DePauw University, Greencastle, Ind.) stresses our Wesleyan heritage, particularly theology. Those interested in hymns and their composers may want to join the Hymn Society of America (297 Fourth Ave., New York City 10).

All of which proves that in church history, too, birds of a feather can flock together!

REVIEW ANNOUNCEMENT: **his picture could be ıtered in response to OGETHER's 1959-60 in- tation below—but ere's a tip. It also ill be eligible for OGETHER's 1960-61 hoto invitational, for hich the theme will e Methodist Ameri- ana. Keep that in ind as you use our ap (see pages 61-68) your vacation trips ext summer.—EDS.**

First Methodist church with a steeple (1806)—St. Paul's, Newport, R.I.

OGETHER'S 1959-60 photo invitational! If people usually think of ou with a camera in your hand...if you spend your spare time looking at stas through a view finder...then here's a new opportunity for you. OGETHER invites readers to supply color transparencies that will translate e rich imagery of the poem at right into pictures. The poem is attributed Ralph Waldo Emerson. If you get busy, right now, a scene or situation ay come up which you can put in a picture worth 10,000 words!

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Transparencies must be received by February 10, 1960. But don't wait! Send your slides early to PHOTO EDITOR, TOGETHER, 740 N. RUSH ST., CHICAGO 11, ILL.

FATHER IN HEAVEN,
WE THANK THEE

For flowers that bloom about our feet
For tender grass, so fresh and sweet
For song of bird and hum of bee
For all things fair we hear or see—
Father in heaven, we thank thee!

For blue of stream, for blue of sky
For pleasant shade of branches high
For fragrant air and cooling breeze
For beauty of the blowing trees—
Father in heaven, we thank thee!

For mother love, for father care,
For brothers strong and sisters fair
For love at home and school each day
For guidance lest we go astray—
Father in heaven, we thank thee!

For thy dear, everlasting arms
That bear us o'er all ills and harms
For blessed words of long ago
That help us now thy will to know—
Father in heaven, we thank thee!

The Cokesbury Bell, twice salvaged from the ashes of America's first Methodist college (see painting, page 33), soon will hang in a tower on the new campus of Wesley Theological Seminary, near American University, Washington, D.C. Pictured at presentation ceremonies: Dr. Hurst R. Anderson, left, American University president; Wesley President Dr. Norman L. Trott, right, and Bishop Herbert Welch, retired, who at 96 is Methodism's oldest bishop.

of history consciousness that spreads through the whole congregation. Your only problem—and it has dozens of solutions—is how best to share the information you've accumulated. You'll get help from a *Guide for Church Historians,* which the American Association of Methodist Historical Societies hopes to publish soon.

At the top of any list is writing a church history. You'll probably want to do it for your own satisfaction, anyway, so you might as well plan to make it available to all church members—ideally as a book or booklet, or possibly a series of articles in your local paper.

I have three suggestions here: *First,* organize your material so you have a central, smooth-flowing story section unburdened by lengthy lists and statistics. These can go in separate appendixes. And don't be afraid to write, then rewrite—as do the best of authors! *Secondly,* make provision for periodic updating of material (yearly is best) without having to revise the whole history. *Finally,* be sure local libraries, local historical societies, and your Conference archives get copies.

That's one way of publicizing the history of your church. There are plenty of others. You can take the lead in setting up any number of special history-slanted activities. Here are a few suggestions:

- *Scrapbooks.* Newspaper clippings, pictures, programs of special events make a fine running historical record. One church uses loose-leaf scrapbooks and only one side of sheet, so pages can be displayed separately.
- *Slide shows.* You might launch a competition among amateur photographers in the congregation, pick their best pictures for a special program, then keep the pictures for future reference. What's happening now, remember, will be history a few years hence.
- *Plays and pageants.* The history of your church may be especially suited for dramatic presentation. Try an outline and see what others think.
- *Special exhibits.* As a historian, you can add significance to many anniversaries and days by preparing special displays. With a touch of imagination, the possibilities are virtually endless. Check next year's calendar and start planning.

Right now, in fact, a rare opportunity is close at hand. It's American Methodist's 175th anniversary year, of course, and the Council of Bishops has designated the week beginning December 27 for special observances—particularly at the local-church level *(see page 86).*

Start now to gather material for a special exhibit. It's certain to make your fellow members more history conscious. But be sure to play up that theme I've been emphasizing all along: Your local church has a fascinating history all its own. And *you* can bring it alive!

Name Your Hobby, *a regular feature of* **TOGETHER** *in which we list—on request—the hobby specialties of our readers, does not appear in this special issue. Look for it in future issues.*

Water-color Paintings in This Issue Now Available in Color-slide Series

Two-by-two-inch color slides of the eight water-color paintings in this issue [pages 29-36], plus four historical paintings previously printed in TOGETHER, form an inspirational slide set your church can use for new-member orientation ...visual aids in the church school...family night programs ...a 175th-anniversary observance (December 27). Price for the set of 12, including script and postage—$5. Order your set now from TOGETHER, 740 N. Rush St., Chicago 11, Ill., or from the Cokesbury Book Store (Methodist Publishing House) serving your region.

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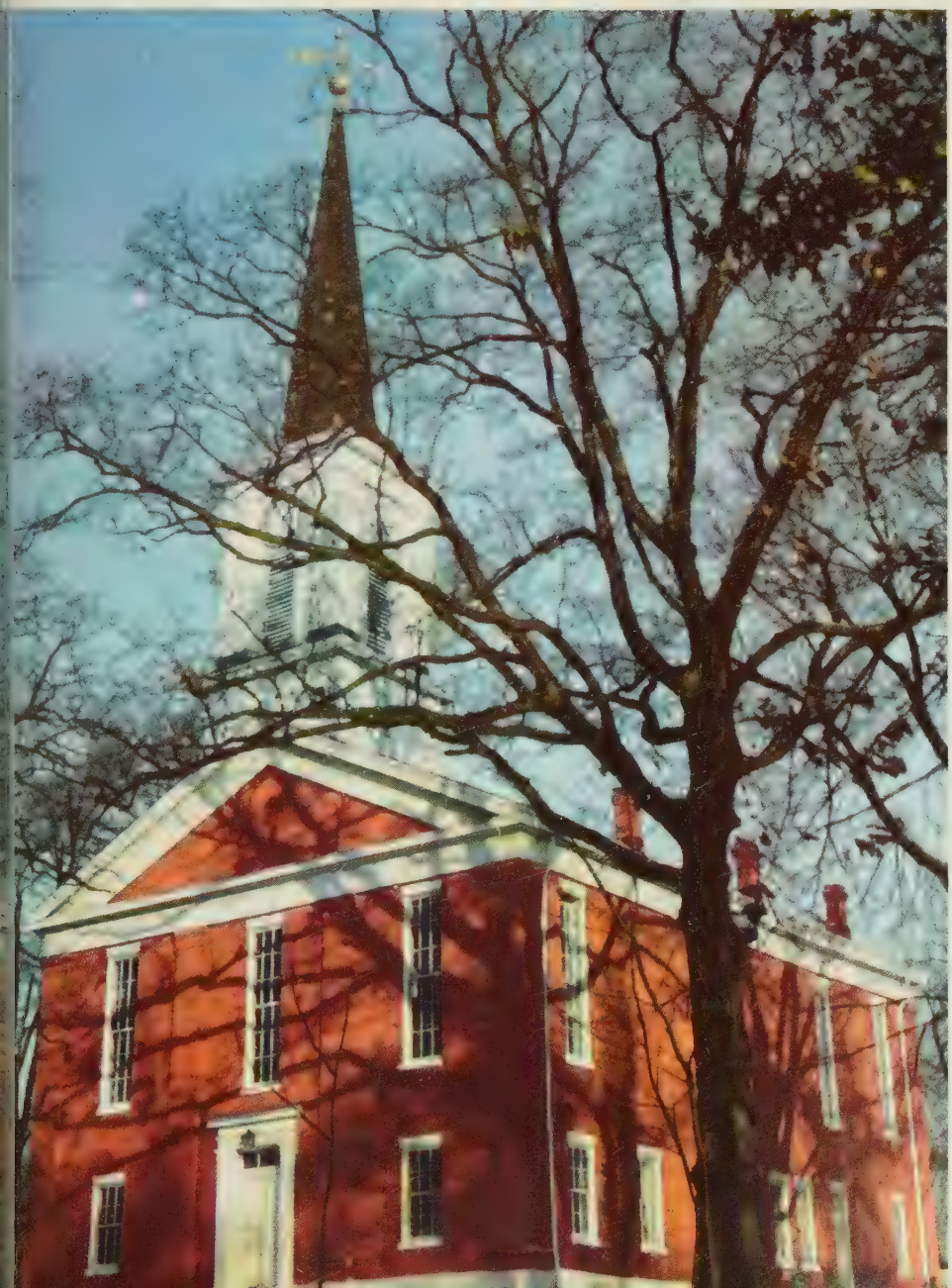
1959 — The Chapel awaits funds for restoration of the steeple.



1857 — McKendree Chapel. The Historic American Buildings Survey cites it as "possessing exceptional historic interest and being worthy of most careful preservation".

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(*Discipline of The Methodist Church, Paragraph 1166*)

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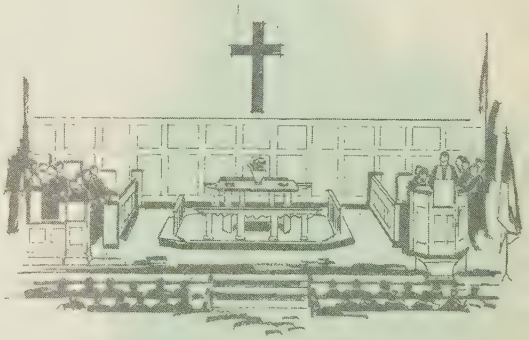
Communicants kneel around the table to receive sacraments from Pastor Robert P. Parker.

Virginia Church Creates a Chancel

In the American Tradition



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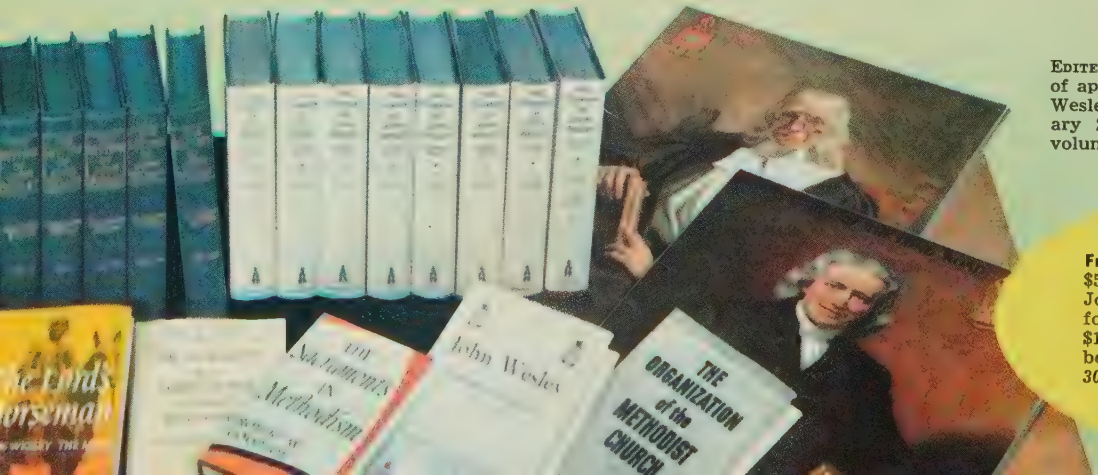

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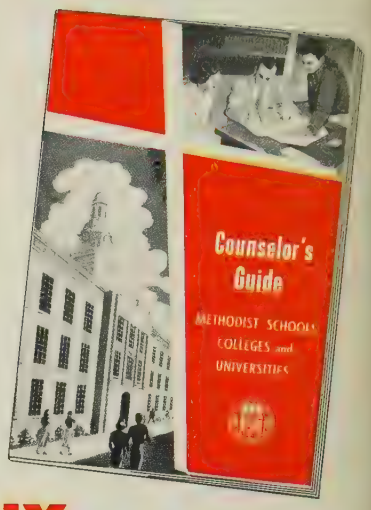

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N the middle of the 18th century, e by side with the origin and early wth of Methodism, there flowered England a golden age of literature. erary giants were in their prime, n like Samuel Johnson, Oliver Goldith, Horace Walpole, Henry Field-, sharing the scene with such imrtal field preachers as John Wesley l George Whitefield.

Mid-century England's was a curious l self-conscious society, hungry for ook at itself in the mirrors of fic-n, drama, poetry, and art. People ned to the novel to catch a reflection their times. For the novelist, then now, was often the best historian, erpreting with insight the significant trends, customs, and attitudes of his age.

It was inevitable that the Methodist —a strange, new person, very much alive and very much in the thick of things—would find himself pictured repeatedly. His was seldom a pretty picture, or a sympathetic one, for the image he cast was unique in the history of religious movements. Those writers who did not understand, or did not approve, took pains to make him an object of ridicule.

As early as 1742, Henry Fielding wrote novels in the modern sense of the word, and it is enlightening to see the mirror he held up to Methodism. A master of devastating irony, he ridiculed the "enthusiasts" in general and Whitefield in particular.

In *Joseph Andrews* he tells about a Parson Adams who once wished Whitefield well. But Parson Adams sees the light and becomes utterly opposed to "Methodist nonsense and extreme enthusiasm." He says: "None but the devil himself could have the confidence to preach Whitefield's doctrine of faith." And in a later book, *Amelia,* Fielding tells how his hero was robbed in prison—by a Methodist!

Walpole, the atheist, put Methodists in the same category as "Jesuits, the hypocrite Rousseau, and the scoffer Voltaire"; and, as a critic, compared

In 18th-century England, literary lions such as Samuel Johnson (left) and Oliver Goldsmith had a ringside seat on early Methodism.

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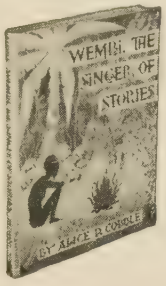

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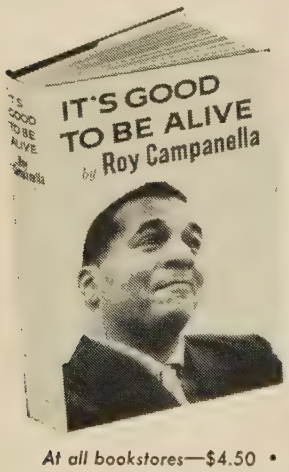

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the great Dante to "a Methodist parson in Bedlam," explaining that he found Dante "extravagant, absurd, disgusting."

Oliver Goldsmith, whose looking glass seemed to view England over one shoulder, portrayed a fictional Chinese philosopher on a visit to London Methodists, Goldsmith had the visitor say, reminded him of the "Faquirs, the Brahmins and the Talpoins of the East."

Dr. Johnson, who is said to have had a certain amount of admiration for the Methodists, left no critical comments behind. But in his dictionary he defined an "enthusiast," as a Methodist was then known, as one with "a *vain* belief of private revelation." And Sydney Smith, who comes down as one of the wits of his day, dipped his pen in vitriol. "The nasty and numerous vermin of Methodism!" he wrote, vowing to "catch, crack and kill" them with his wit.

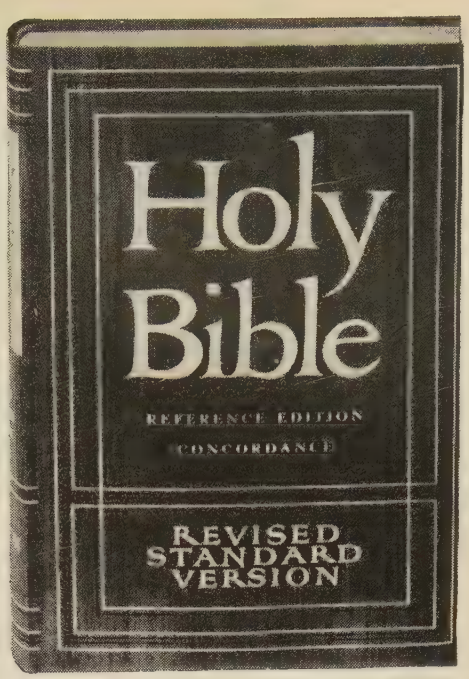
While the most respected playwrights of Wesley's day did not condescend to defile their hands by libeling the new sect of religious enthusiasts, there were some not so respected, or respectable, who felt compelled to do so. Samuel Foote (even his friends said he was sometimes uncouth and profane) wrote eight plays which attacked and ridiculed Methodists. One of these, *The Minor,* is directed mainly at Whitefield, known in the play as Mr. Squintum. This is in cruel mockery of Whitefield's crossed eyes. (Foote tried to get the Archbishop of Canterbury to endorse the play, but the Archbishop returned it untouched.)

In 1768, Isaac Bickerstaffe wrote a comedy, *The Hypocrite,* which features two repulsive characters. One is a greengrocer turned local preacher, the second a Methodist leader. And another character, well-known on the 18th-century stage, was a snaggle-toothed, gin-soaked hag who shouted praises in Methodist meetings while carrying on as a procuress.

Some poets had a field day. Thomas Chatterton picked on Whitefield, who seems to have been a favorite target:

In his wooden palace jumping,
tearing, sweating, bawling, thumping,
"repent, repent, repent,"
The mighty Whitefield cries,
Oblique lightning in his eyes.

But not all of England's writers were unkind to Wesley and the Methodist movement. Men like William Wordsworth, Samuel Coleridge, and Robert Southey were sympathizers. William Cowper admired Wesley's character and brilliance, his vigor in old age, his scholarship. He described Methodism's founder as "a veteran warrior in the Christian field, who never saw the sword he could not wield." Dr. John Byrom, the poet and hymn writer, was



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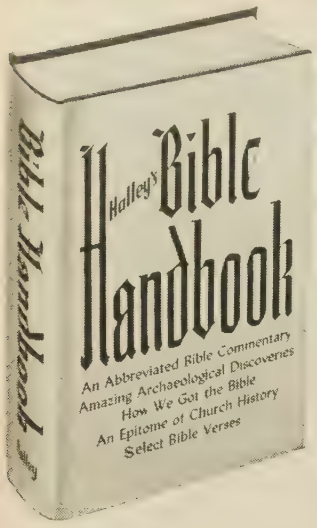

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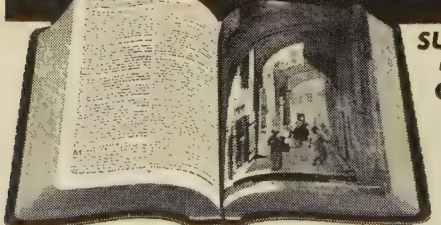

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Despite such lampooning, Methodism's legions increased. Today, the ancient scripts molder away. The plays are no longer staged, the anti-Methodist poetry goes unread. In the years since John Wesley died, the Methodist in literature has undergone more than a subtle change. No longer is he portrayed with ridicule or with a face "coarse, hard and dismal."

The change in popular sentiment becomes noticeable with George Elliott in her novel, *Adam Bede,* which takes place in 1799. One of her principal characters is Dinah Morris, a Methodist preacher. A firm and serious-minded woman, Dinah declines marriage because she has dedicated her life to preaching the Gospel.

Across the Atlantic, meanwhile, a new brand of Methodists were "ranting, stomping and shouting." These men and women would certainly have drawn the shafts of literary lions in the Old World. The American Methodists, who enjoyed outdoor meetings, were carrying their beliefs westward as the frontier expanded. In the vanguard were hard-riding men whose literature was made up of a Bible and a prayer book. They sat in pioneer cabins and dined at puncheon tables on bear and deer meat, corn bread, hominy, sassafras tea sweetened with wild honey.

Of all the Methodist characters, the circuit rider is the most colorful. He was real and he moved. He was a man of action—and a man of words. He met every hardship, frustration, conflict a fiction writer could devise. As a hero must, he knew how to conquer adversity. But he wasn't to emerge in fiction until he was almost gone from the American scene. And then, at best, he was only semifiction.

One was the Rev. James Nobleworth, afraid of neither man nor devil, who rode into Boldersville, Va., to meet Ned Forgron, the blacksmith, terror of all Methodist ministers. When they met Forgron, an atheist and student of Thomas Paine, promptly seized the minister's horse by the bridle.

"Hello, you slab-sided hypocrite . . . do you know that I am Ned Forgron, the blacksmith, and that I whip all the Methodist ministers that come this way?"

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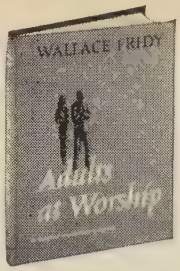

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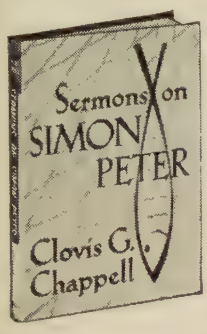

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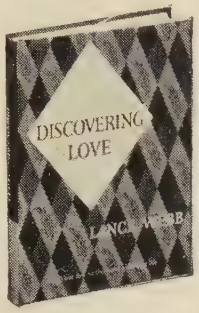

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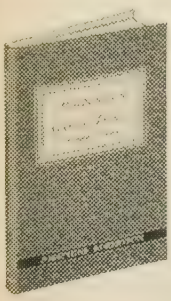

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Will man, freed from the bonds of Earth, get closer to God? Will scientific discoveries disprove religious beliefs? What if man discovers living beings in outer space? Dr. Heinecken, Professor of Systematic Theology at the Lutheran Theological Seminary in Philadelphia, explores these questions in God in the Space Age—to which leaders of every Protestant denomination have contributed their views.

Publication date, October 12. At Your Bookseller, $3.50

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"What are your demands?"

"In the first place," said Forgron, "you must quit preaching, and in the second place you must curse the Methodists wherever you go, and in the last place you must read Tom Paine's Testament, and believe every word he says."

"Your requirements are unreasonable, and I will not comply with them."

The preacher dismounted, removed his coat, and swung a hard right which caught the blacksmith behind the ear and knocked him down. In a flash, Nobleworth was astride his antagonist, throwing punches with all the strength behind his 200 pounds. As he soundly thrashed his opponent, the preacher sang a devotional at the top of his voice, keeping time with his fists.

Hopelessly outclassed, Forgron soon begged for mercy and promised to attend services the next day. He lived up to his promise, was converted, and became a Methodist minister himself.

"Many of the early Methodist preachers were men of stalwart frames and as remarkable for their courage and powers of endurance, as for their intellectual and religious excellence," wrote the Rev. Elnathan Corrington Gavitt, who told the foregoing story in *Crumbs From My Saddle Bags,* published in 1884. Gavitt was a real-life circuit rider in the mid-1800s, and he knew of many similar instances which occurred when Methodism on the frontier—as it had been in England—was child of neither fortune nor favor.

When Edward Eggleston published

From The Hoosier Schoolmaster

The Hoosier Schoolmaster in 1871, he could not have dreamed that he was creating a literary landmark. He simply called on his fine memory to reconstruct the life he had led and the people he had known when he grew up in Indiana. At 19, Eggleston spent a winter riding a Methodist circuit. He

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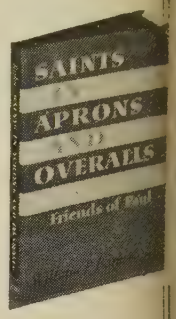

Through the pages of this book, the friends of Paul emerge as *real* people—as everyday men and women in "aprons and overalls" not unlike today's church members. What made them saints was a common devotion to Jesus Christ. Like the author's *Twelve Who Were Chosen,* this new book brings the Scriptures vividly alive. $2.00

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followed up *The Hoosier Schoolmaster* with *The Circuit Rider,* written in 1873. Naturally, many of the characters in his novels were Methodists, and one would certainly expect sympathetic treatment from an author who as a Methodist minister had ridden a circuit himself.

Another Midwesterner wasn't so kind. "Elmer Gantry was drunk," is the first sentence in Sinclair Lewis' novel about a hell-raising youth who eventually becomes a Methodist minister. Although he becomes an influential preacher, Elmer Gantry is not permitted to give up much of the hypocrisy and bluster that characterizes him as a youth. *Elmer Gantry,* seldom listed as one of Lewis' best works, stirred up a storm of protest when it appeared in 1927.

Many Methodists appear in Hartzell Spence's *One Foot in Heaven*—but they are real-life people Spence had known when he grew up in a Methodist parsonage. Only when the book reached the screen, in a notable motion picture, did it become semifiction.

Arnold Bennett, who had a Methodist background, wrote about Methodists in his *Old Wives' Tales,* but it took a contemporary writer, A. B. Guthrie, Jr., Pulitzer Prize-winning author of Western stories, to combine Methodist fact with fiction in *These Thousand Hills,* first published in 1956. The episode concerns the meeting of Brother Van Orsdel, pioneer Western preacher and circuit rider [*see* Saint in Stirrups, *July, 1958,* page 18] with a fictional hero named Lat Evans.

"Brother Van wore a long, black preacher's coat around a thick chest. Above the coat was a heavy, pleasant face topped by thinning hair."

When Brother Van is introduced to the heroine at a church meeting: "Brother Van swallowed her hand in his. 'God bless you, Sister!'

" 'She's a Hoosier Methodist.'

" 'Methodism is not metes and bounds.'

" 'And I've brought you a real live sinner to work on . . . Lat Evans here.'

" 'You can do more with a live sinner than a dead saint.'

"Brother Van's hand was warm and large. On second look his face was less heavy than merely oval. It smiled good will. . . ."

The meeting of Lat Evans with Brother Van—a man's man as well as a preacher—helps the sinning cowboy find his way back, eventually, to the fold.

Methodists such as Brother Van have always had their counterparts, in John Wesley's day as well as in 1959. But in the reflecting mirrors of literature the Methodist has grown immeasurably in stature. Why? Perhaps the mirrors—and the men who hold them—have changed.

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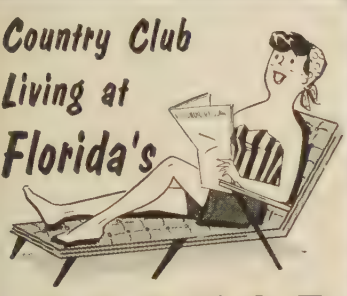

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Gerald Kennedy

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I DO NOT KNOW anything more sensitive to what is going on in the world than humor. Let any event take place and the stories spring into life and spread across the nation. The speed with which they travel equals the speed of gossip in a New England village.

The way events inspire humor reveal a good deal of the spirit of the time. There may be bitterness in the laughter or there may be obscenity. Often the story may reflect confidence in our own way and our laughter reflect tolerance and good will. But however it may be, a generation's reaction to important happenings is reflected almost immediately in the jokes which appear.

The only other activity to come anywhere near humor in this respect is fiction. Novels spring into life whenever we face social conflicts and decisions. Like humor, the book may be bitter or sympathetic, but it gives a clear interpretation of the event. This is all by way of saying that there are two novels I want to call to your attention. One deals with integration. The other novel deals with Hollywood, which has come to be another rather significant element in the national life of the United States.

TRUMBULL PARK, by Frank London Brown *(Regnery, $3.95)*.

This book has the mark of a rather hurried job and an attempt to get its story before the public while the issue is still hot. Trumbull Park is a housing project in Chicago opened on an in-

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terracial basis. A small number of race haters organized themselves to make life unbearable for Negro residents. If you want to know something more about this situation, there is a Methodist preacher in the Rock River Conference who can tell you a great deal. Bombs were exploded, rocks were thrown through windows, and finally every colored family had to be escorted in and out of the area by the police.

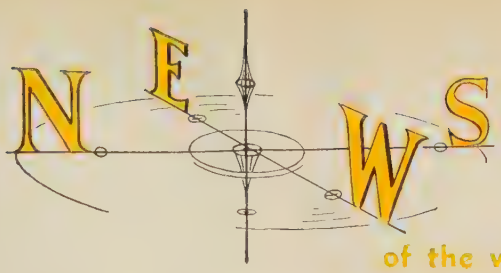
This story is told from the standpoint of a Negro family and what it means to go through such an experience. What do you think it would do to children? It is critical of the way the police handled many of the problems and it makes clear the kind of people who spread racial violence. Americans will find little cause for pride in this story; it may make some of us ashamed. If it does, that will be fine.

The utter lack of sympathy on the part of race haters is one of the mysteries to me. Are these people unable to feel what it would be like to be persecuted? Does a man arrive finally at a point where some people are no longer human to him? The Gospel is a gift to the imagination, as Horace Bushnell said, and if we have killed our imagination, we have sinned against the Holy Spirit. Let us pray, brethren, that God will keep us aware of our brethren by keeping our minds open and our hearts kind.

THE VELVET KNIFE, by Irving Shulman *(Doubleday, $3.95).*

This is by far the best written book of this month's batch and I think that it will probably be the most important. Here is a story about a writer who became an alcoholic but was brought back by an advertising man in New York. The advertising man is a sort of Uriah Heep character who has a driving ambition to marry a beautiful movie star already engaged to another star. Nobody would have given 10 cents for his chances, but he goes to Hollywood with the reformed writer and worms his way into the life of the young lady. He finally wrecks her life and does not quite succeed in marrying her.

The strange thing about this book is that you will have a great deal of sympathy for the poor fellow you despise. Shulman has the gift of making the reader know why these people become what they are. I think the character portrayal is outstanding. In one place the reformed writer who tells the story is planning to remarry the wife he divorced a few years previously. He tells her that maybe they ought to get into a church. Now, you understand why I particularly like *The Velvet Knife.*



UTHS AND STUDENTS ASK SEPARATE ORGANIZATIONS

he National Conference of Meth- t Youth, at its recent annual meet- in West Lafayette, Ind., reaffirmed lesire to be dissolved and replaced wo separate, self-directing groups. ne would be for college students locally would be members of cam- Methodist Student Movement s, the other for youths of high- ol age and older who are mem- of local Methodist Youth Fellow- s.

he proposal must be approved by General Conference at its Denver ting next spring to become effec- The NCMY believes its youth and ent commissions can handle their ial concerns better separately than tly.

other NCMY action, Edgar A. sard replaced Rev. Charles H. es, resigned, as administrative er; Donald Baldwin, San Rafael, f., was named president of the Na- al Youth Fellowship Commission, Richard F. Celeste, Lakewood, o, was elected National Student mission chairman.

oth Commissions called for an end segregation in The Methodist rch and more rapid absorption of Central Jurisdiction into geographi- jurisdictions. About 200 persons, uding NCMY members and adult ers, attended.

TOGETHER Club Plan

A new subscription plan designed to help Methodist churches which do not qualify for the All Family Plan now is being offered by TOGETHER.

It permits 15 per cent of a church's membership to subscribe as a club. The price is $3.20 a year in advance, a saving of 20 per cent over single subscriptions.

The Ghost Gained 7 Pounds

The family of John Wesley once had a two-month visit from a poltergeist at Epworth Rectory [*see* Barnabas, *September, 1959, page* 55]. They calmly named him Jeffrey and almost came to like the little fellow.

Recently, a slightly less lively "ghost," in First Methodist Church, Ann Arbor, Mich., where he had been puzzling members with his mysterious prowlings for four years, was captured. He was a Chinese student, Chheng Guan Lim, 28, in hiding after failing in engineering at the University of Michigan.

Detectives finally traced his mysterious sounds to a cubbyhole high in the church attic, where they found Chheng crouched. He wore only shorts; his hair

orated Western style, a Fort Worth, Tex., hay barn is temporary home for new Davis Church. Here, the Rev. Ted Spencer rings bell for a barbecue.

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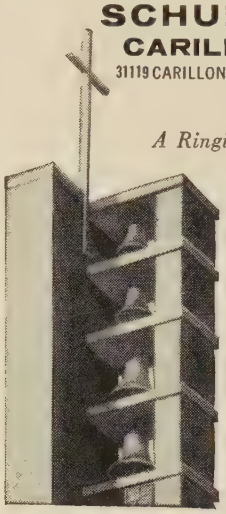

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was matted; his only contact with the outside world was a radio.

The Rev. Eugene Ransom, pastor, had sponsored Chheng when he came to the U.S. in 1951. After Chheng vanished in 1955, Mr. Ransom reported him missing and notified the student's parents in Singapore.

Chheng, who explained after his discovery that he had disappeared because he felt he had failed his family, his Methodist friends, and the Wesley Foundation, survived 120 degree temperatures in summer and near freezing in winter. He lived so well off food from the student center's refrigerator that he gained seven pounds. For exercise, he skipped rope; for relaxation, he "borrowed" magazines from the church library.

Now he is to have a new chance: the university has accepted him in its literary college. He also has a new student visa.

Centennials Everywhere

Religious centennial anniversaries, like June in the hit song, have been "busting out all over" the country and the world in 1959.

One hundred years of Protestant mission work were celebrated in Brazil and Japan, while Finland marked a century of Methodism. Colorado also observed 100 years of Methodism; Oregon, 125 years.

Scores of Methodist churches celebrated 100 or more years of service to their communities. Anniversaries called to TOGETHER's attention were:

California—Porterville, 100, Ukiah, 101; Sacramento, 109.

Colorado—St. James, Central City, 100; First, Boulder, 100; Trinity, Denver, 100; St. Paul's, Denver, 100; Golden, 100.

Connecticut—Putnam, 101.

Illinois—Sheldon, 101; Bement, 101; Methodist Campgrounds, Des Plaines, 100; Hamilton, 105.

Iowa—Olin, 100.

Kansas—Lyona, near Salina, 100.

Maryland—Lovely Lane, Baltimore, 187.

Massachusetts—Asbury Grove Campgrounds, Hamilton, 101; First, Westboro, 101; Nantucket Island, 160.

Michigan—Linden, 121.

Minnesota—Stanton, 101; Montrose, 101; Taylor's Falls, 100.

Missouri—Drake, near Jefferson City, 101; First, Independence, 125.

Nevada—Carson City, 100; Virginia City, 125.

New Jersey—Dorchester, 102.

New York—Kendall, 102; Mexico, 151; Clarence, 126; Springwater, 126; John Street, New York City, 191; Stockbridge, near Syracuse, 103; Mamaroneck, 100; Bellport, L.I., 100; Roxbury, 100; Kendrew, 100.

Ohio—Smyrna, near Freeport, 101.

Oregon—Canyonville, 101.

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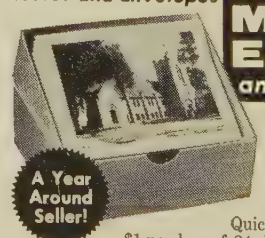

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'A Precious Heritage'

The Methodist Conference on Human Relations, meeting in Dallas, has unanimously adopted a statement urging the church to "stand continuously ahead of our communities."

"The freedom of the responsible pulpit is a precious heritage," it declared. "Tension is often a prelude to progress, and love is a sufficient solvent for controversy. Both local laymen and denominational leadership need to strengthen and sustain the ministry in its duty to proclaim the Gospel."

The statement reported "a growing expectancy of progress in human understanding" and listed four areas of church concern. They are housing (without race restrictions); education (encourage practices conforming to Christian teachings and legal decisions); employment (fair and equal treatment for all), and the church (discover new meaning of brotherhood).

The program included a panel discussion by Bishops Wicke, Martin, Harmon, Clair and addresses by Carlos P. Romulo, ambassador from the Philippines, and by nationally known churchmen.

It concluded by issuing a plea for "brotherhood in Christ for all persons."

New WCC President

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America has been elected one of the six presidents of the World Council of Churches.

Named by the Council's Central Committee at its meeting in Greece, he fills the vacancy created by the death of Archbishop Michael, his predecessor in the Greek Orthodox post.

The Committee also voted to permit a president elected between assemblies to succeed himself, and to hold the WCC's Third Assembly in New Delhi, India, in 1961.

Faced With Problems

New nations of the world are confronted with many problems, some arising from the defects of colonialism, says Dr. Egbert deVries, director of the Institute of Social Studies, The Hague.

In transition from older forms of society to industrialized modern countries, he said, the "one organization

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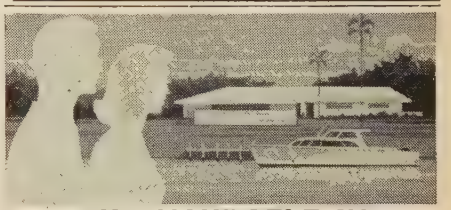

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UPCOMING EVENTS

Of Interest to Methodists Everywhere

NOVEMBER

3-8—Methodist Conference on Christian Education, Cincinnati, Ohio.
10-13—National Seminar on Drug Addiction, Washington, D.C.
16-17—Annual Meeting of Board of World Peace, Chicago, Ill.

WSCS STUDY TOPICS:—General program—*Social Creeds and Moving Populations* by Maude White Hardie; Circle Program—*Relocated Chinese Christians* by Mabel Ruth Nowlin.

in the world that can help in real emancipation is the church."

He added that there is increasing separation between the people and the government; and with breakup of old customs, people in the new societies are thrown back on themselves and are more isolated.

MPH Expanding Facilities

Regional service centers at Chicago, New York, Richmond, Va., Nashville, Tenn., Dallas, Tex., and San Francisco, Calif., will soon speed distribution of Methodist Publishing House materials.

These retail-mail order units, being formed under MPH's expanded sales program, will carry full inventories of publications and supplies to process orders and handle promotion. Working with the centers will be 15 retail units, with more to be set up.

The expansion is designed to meet church growth of 3 million members and 2 to 3 million church-school pupils in the next 16 years.

Uphold Court-Martial

Three years' litigation over the conscientious objector status of Marine Pvt. Peter Green, 21, has ended with upholding by the U.S. Court of Military Appeals of his bad-conduct discharge and six-month sentence. Bishop Gerald Kennedy had testified for him.

New Episcopal Assignments

Episcopal responsibilities of Bishop William T. Watkins, who asked to be relieved of them, have been assigned as follows: Memphis Conference to Bishop Marvin A. Franklin, Louisville Conference to Bishop Roy H. Short, and Kentucky Conference to Bishop Nolan B. Harmon.

Study Report on Schools

A major step in formulating a position on religion in public schools has been taken in a provisional document

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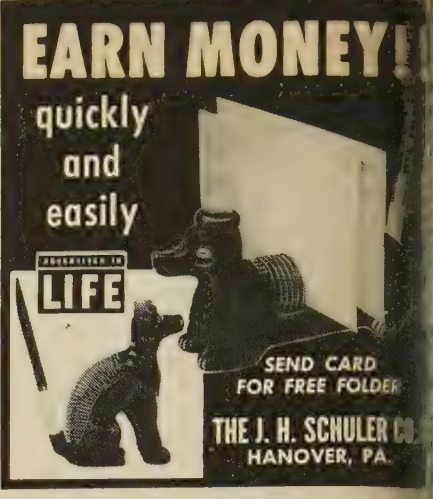

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approved by the National Council of Churches' Committee on Religion and Public Education. It declares:

- Public schools should reflect faith in God but not teach it in any formal way.
- Christian citizens in developing public-school policy should avoid sectarian domination and guard against permitting a nonreligious point of view.
- Schools should maintain a friendly climate toward religion with no preferment of one faith over another.

The report points out that sectarian and doctrinal teachings are the responsibility of the church and the home, and that sponsorship of religious clubs is not the function of the schools.

The NCC report approves certain religious observances in the classroom such as Bible reading and prayer and released time for religious instruction.

To Honor Bishop

A $15,000 crafts and arts center will be built at the Methodist Summer Assembly at Lake Junaluska, N.C., in honor of the late Bishop John Branscomb of Jacksonville, Fla.

The building, which will be named in honor of the bishop, will be located near the Junaluska Apartments and will be ready for use next summer.

Methodists from 18 states have contributed funds toward the cost of the center.

Concern for Aged Needed

Provision by the church of more opportunities for the aged was urged at a Methodist quadrennial seminar on Christian Social Relations at Greensboro, N.C., recently.

Miss Virginia Stafford, of the De-

CENTURY CLUB

Six more Methodists, one in far-off Australia, this month join TOGETHER's Century Club. They qualified by celebrating at least their 100th birthday anniversary. They are:

Mrs. Alice Enos, 103, Baltimore, Md.
Mrs. Minerva Galbrath, 100, Greensburg, Ind.
Miss Otelia Hodges, 100, Mokane, Mo.
J. W. Hull, 107, Molong, New South Wales, Australia.
R. A. Young, 102, Springfield, Mo.
Mrs. Nettie Minick, 108, Harlan, Ind.

Other Methodists, 100 or more years old, will be identified upon receipt of their names.

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partment of Adult Christian Education of the Woman's Division of Christian Service, said the church especially needs to offer more opportunities for older persons "to mix with the younger members."

The Rev. Matthew D. McCollom of Trinity Methodist Church, Orangeburg, S.C., proposed that the churches might change their retirement programs to allow senior members who "have church responsibilities to work until there is a real reason for their retirement."

Ask Searching Questions

The continuing search for answers to today's problems was highlighted when a record number of young people gathered at the National Convocation of Methodist Youth at Purdue University.

With *Man's Need and God's Action* as the theme, some 6,000 jammed the assemblies and the more than 50 special-interest discussion groups covering a wide area of concerns: personal, social, theological, vocational, and international.

Among speakers were Harold E. Stassen and Mrs. Eleanor Roosevelt. John Wesley's *Order for Morning Prayer* was set to jazz for early services.

CAMERA CLIQUE

Professional photographer Leeon Smith built a scaffold and used an 8x10 view camera to photograph the stained-glass window in Missouri Methodist Church, Columbia, Mo. [Methodist Church History in One Stained Glass Window, *page 126*]. *However if you want to photograph the windows in your local church* [Your Church—It Has History, Too! *page 91*], *you may use your camera loaded with daylight color film mounted on a firm tripod if you follow these hints:*

Stained glass is best photographed on a sunny day from inside *the church; try not to have the sun shining directly into the window because it will cause that portion of the window to be overexposed. Leave the interior lights off and use an exposure meter to get an average reading by measuring the light transmitted through the light and dark colored sections of the window.*

•

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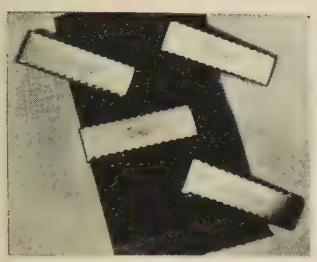

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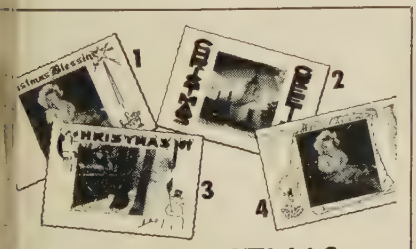

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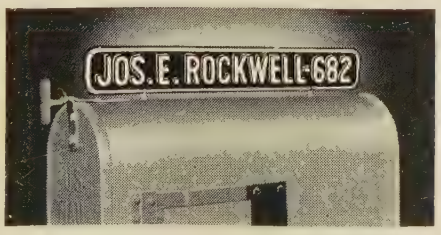

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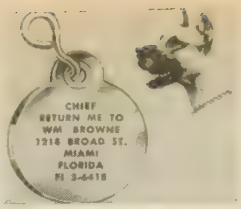
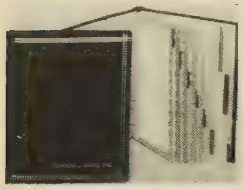


Pitiful to see a bewildered, lost dog scurrying about in frantic search of his home. Equally provoking to the finder, who would like to be a Good Samaritan, but unable to locate the owner. ID tag gives dog's and owner's name, address and phone number. SPECIFY—Lifetime Stainless Steel or Deluxe Gold Plate. Please PRINT full information. $1.50



ADDRESS BOOK YOU CAN KEEP UP TO DATE— NO MESSED UP PAGES!

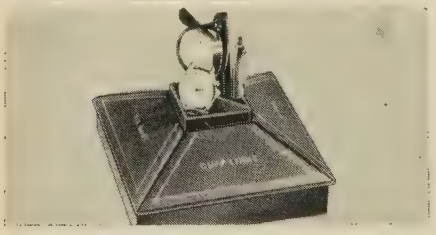
SPECIAL $1

Lifetime address book never becomes obsolete! When an address or phone number changes, pull out the old tab and slip in the new. Has 12 pages with alphabetical index and tabs. Handsome leather-like book neatly embossed in gold is spiral bound; easy to flip pages. Holds 150 names plus pages for birthdays, anniversaries, Christmas list, etc. Includes 50 extra tabs for fast revisions. $1.00

PERSONALIZED PARKING KEY RING—$1

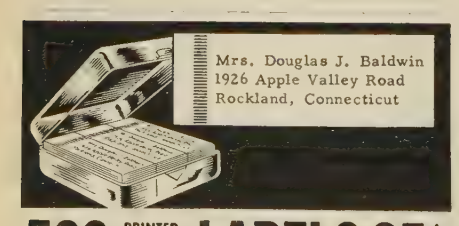
Dual key rings keep car keys separate from personal keys. When necessary to leave car keys, flip cylinder apart and carry personal keys with you. Key rings are attached to each end of cylinder which can be monogrammed with 3 initials. 18k gold plated, 3½" overall. PRINT initials. Appreciated gift for all car owners. $1.00 (3 for $2.85)

ELRON INC.
352 W. Ontario, Dept. 185, Chicago 10, Ill.



MAN'S DRESSER ORGANIZER – $3.98

Man's best friend is this lazy susan DRESSER VALET! It holds his collar stays, cuff links, tie clips, watch, loose change, rings, glasses and wallet—each in a separate compartment. He knows where everything is! Spins around to make him feel extra efficient. Handsomely gold tooled "sun-tan" leatherette, moire-lined. Practical gift for any man! *Satisfaction guaranteed or your money back!* Only $3.98, postage paid. Order DRESSER VALET from **Sunset House, 2870 Sunset Building, Beverly Hills, California.**



500 PRINTED NAME & ADDRESS LABELS 25¢

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

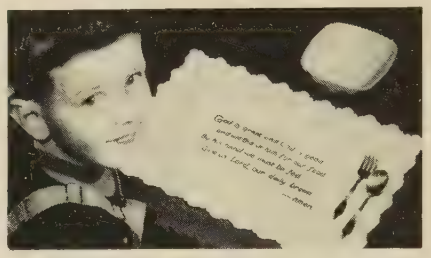
DE LUXE GOLD-STRIPE LABELS—500 FOR 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2611 Drake Bldg. Colorado Springs 10, Colo.

Car Wind-Up Key—Picture this huge key on the trunk of your car! It's guaranteed to start laughs, if not the car. Indispensable to teen drivers or foreign-car enthusiasts. Bronzed plastic; non-damaging suction cup. $1.
Sunset House, 65 Sunset Bldg., Beverly Hills, Calif.



Grace-Full Place Mats—Here's a way to introduce your child to saying grace. He'll quickly learn the prayers if you repeat them with him. For church tables, too. Embossed paper printed in blue. 36 assorted, 7 different verses. $1.50.
Handy Gifts, 53 Jasperson Bldg., Culver City, Calif.

Bible Marker—A thoughtful gift for those who seek the inspiration of regular Bible reading. Children will proudly use theirs for Bible storybook. Gold or silver rhodium plate, 8¼" chain, engraved monogram. Underline last name initial. $1.50.
Medford Products, Box 39T, Bethpage, N.Y.

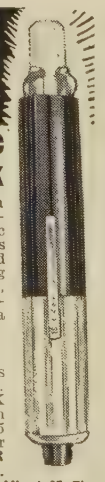
Button Bracelet Kit—You'll knit & crochet fascinating variations on these button bracelets once you've learned this easy technique. Kit has all materials and instructions. You can have a bracelet to match every dress! Kit, $2.95.
Ziff's, P.O. Box 3072-T11-9, Merchandise Mart Plaza, Chicago, Ill.

Fresh English Holly—Deck the hall with boughs of holly for Christmas spirit galore. An armload of fresh-cut treated, glossy-green, red-berried holly with a sprig of mistletoe. Arrival about Dec. 16. Gift card enclosed. $2.95.
Northwest Corner Store, Dept. T, Longview 56, Wash.

USEFUL LEATHER **Eyeglass Rest**

Spec-tacular spot to rest your specs is this new Eyeglass Rest. Fine gold tooled leather covers the sturdy steel frame, while the padded moire lining absolutely prevents scratching. Order it in Turf Tan, Black, or Pastel Green, Pink or Blue, Iced Coffee (a rich buff). Gift Boxed.
Add 25c per letter for gold initials. **$2.95** ppd.
Here's How Co., (TG-21) 95 Fifth Ave., N.Y. 3, N.Y.

THE "Natural" GIFT for TEACHER



NEW! AUTOMATIC PENCIL FOR CHALK

Encourage teacher's efforts with this practical token of your appreciation: **HAND-GIENIC,** the automatic pencil that holds any school chalk. Ends forever messy chalk dust on hands and clothes . . . prevents fingernails scratching on board, screeching or crumbling chalk, chalk allergy. Makes chalk writing or drawing a smooth pleasure. At the push of a button, chalk ejects or retracts.

"DIFFERENT" GIFT OF LASTING USEFULNESS

Every teaching hour teacher will bless **HAND-GIENIC** . . . and your child. 1-YR. WRITTEN GUARANTEE. Jewel-like 22K gold plated cap contrasts beautifully with onyx-black barrel. Send $2 for one, only $5 for set of 3. Postage free. Satisfaction or money back. Same day shipment. **ORDER TODAY. Exclusive! Not sold in stores.**
HAND-GIENIC, Dept. 214, 2384 W. Flagler St., Miami 35, Fla.

SHORT OR TALL— imported beauties

CHERRYWOOD SALT & PEPPERMILL SETS

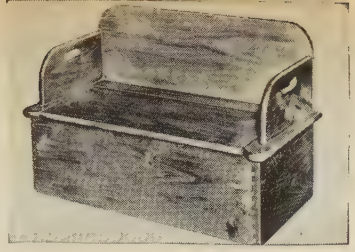
Either pair of these honey-tone Cherrywood sets adds charm to every table setting. Precision-made, superbly finished! Gleaming metal tops dispense salt, grind pepper with an easy twist. Swell gift!
3" HIGH SMALL SET..$1.00 ppd.
8" HIGH SLIM SET ..$2.98 ppd.

FREE GIFT AND GADGET CATALOG

MOTHER HUBBARD
10-YS Melcher St., Boston, Mass.

Dusters—Lovely pure *linen* ...*overs* for your toaster or mixer. ...has hand-screened Pennsylvania ... designs in full colors. Washable. ...r Cover, $1.39. Mixer Cover, ... Both for $3.49.
...*Galore, Box 272, Dept. G-31,* ...*r City, Calif.*

...nal Sox—Fabulous variations on ... sox! White nylon stretch sox ... with any first name in red or ... or one 3-color initial. State shoe ...k size (infant's through size 11). ...r. 3 prs., $2. Plus 10¢ post.
...*Added Touch-TG,* ...*ewood, Pa.*



Toy Chest Bench—Your child will be proud of a toy chest he can use as a bench. Handmade, solidly built of heavy pine; cutout handles; sliders protect floors. 31½x16½x20. Antiqued, $16.95. Unfinished, $14.95. Exp. coll.
Jeff Elliot, Dept. TG-3,
Statesville, N.C.

Hostess Helpers—Each chubby-faced holder promises "I will hold the tea bag." Colorful *tea-bag holders* nest in their own brass carrying rack, each 2½" diameter. Pass them at your next party. Set of 4, $1.25.
Mother Hubbard, Dept. Y-104,
10 Melcher St., Boston 10, Mass.

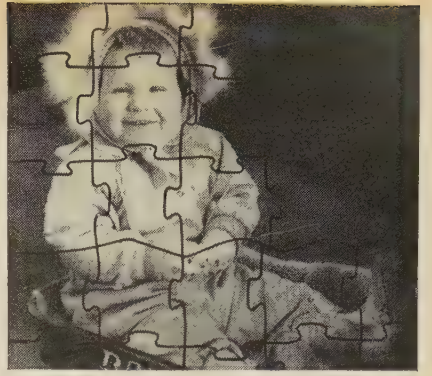
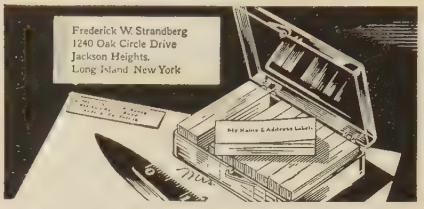


PHOTO JIGSAW PUZZLE

A Wonderful Gift . . . A new and delightful experience for young and old alike. Now you can have an 8x10 Jigsaw Puzzle from your favorite negative. A thrilling surprise for children when they assemble their own picture. A gift enjoyed by all. Only $1.50. **Wisconsin Film Service, Dept. TP-11, West Salem, Wisconsin.**



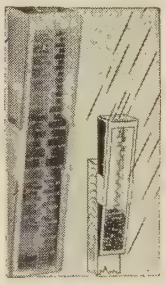
Personal Address Labels, 1000 for $1

Any message up to 4 lines neatly printed in black on white, gilt-edged gummed paper, 1½ in. long. Padded and packed with 2¼ in. plastic box. *Quite possibly the best label value you can find.* (Note we tell you our sizes.) 1000 for $1 ppd. Any 5 or more orders, 80c each. Any 10, 75c; any 25 or more, 60c each. Via air, add 21c per 1000. Write for quantity discounts. Guaranteed. Prompt delivery. Bruce Bolind, 111 Bolind Bldg., Montrose 28 Calif. Thank you kindly!

WALKING ON AIR—bouncy foam crepe soles. ...3 sizes in stock! Choice leather, handlaced, flex- ...martly styled and quality made. Red, Smoke, ...n, White, Black. No extra charges for the hard- ...All purchases subject to exchange or money-back. ...elivery—COD's accepted. Factory-to-you Special ...5.95 plus 50c post. **MOCCASIN-CRAFT, 58-YS ... St., Lynn, Mass.**

Sandbakelser (SAND TARTS) have long been a favorite in Swedish pastries. These delicious little tarts are easily and prettily made from this set of 15 tiny molds, only 2" in diameter, and authentic recipe included. Free catalog included showing other unusual Scandinavian imports. **Order today.**

SWEDISH CRAFTS, Dept. T., Lindsborg, Kansas



For the Weather Watcher

This professional *rain gauge* measures accurately from 1/100th inch to six inches of rainfall. Transparent scale tells at a glance how much rain has fallen. Mount on stake, fence, or clothes post. Weather-resistant plastic, 13 inches long, has aluminum mounting bracket. $3.95

Meredith's *Evanston 5, Ill.*

...'S 'TICK-TOCK' WATCH—59c

...stic toy Watch *ticks* just like mommy's ...addy's. Keeps its lucky owner fasci- ...T! Ticking never stops—this wrist ...h is self-winding. Has stem, working ...s and sturdy band. Shock-proofed to ...lots of knocking about. Sure to be- ...a child's proudest possession. Proven ...or all young children. They'll really ... this! *Guaranteed to please or your money* ...TICKING WATCH, only 59¢, postage ...Or order 4 for only $1.98 from **Sunset ..., 2870 Sunset Building, Beverly Hills, ...rnia.**

Send cards your friends will admire and long remember. We'll make them from your own favorite snapshot. Choice of 4 beautiful designs, each 4¼ x 5½ with handsome deckled edges. Prices include matching envelopes and are based on cards being made from one negative. Order your personalized Christmas cards today!

Fill in order blank and return with your cash, check or money order and negative or snapshot.

PHOTO SPECIAL Soundview Station
P.O. Box 57 New York 72, N.Y.

Name _____

Address _____

City _____ Zone ___ State _____

I am enclosing $_____ with my order
(stamps or C.O.D. not acceptable)

50c Extra If Negative Is Not Supplied

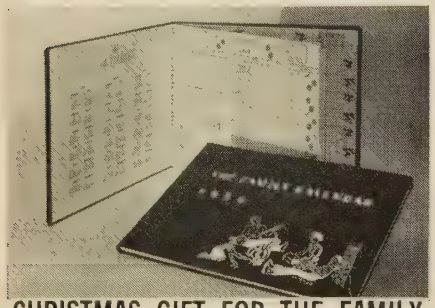
25 Cards with envelopes . . . $2.00
50 Cards with envelopes . . . 3.75
100 Cards with envelopes . . . 6.50
500 Cards with envelopes . . . 25.00

Name Imprint 75c Extra Any Quantity Per Line

Imprint Desired _____

PRAYING HANDS

The everlasting appeal of the famous medieval work of art by Duerer is captured in this reproduction. Genuine pewter medallion placque, handmade in West Germany by one of the few craftsmen still practicing the forgotten art of pewter pouring. Truly beautiful, this is a symbol of inspiration for your home. A meaningful Christmas gift 4½"x5½". Only $6.95, incl. tax and postage for cert. mail. Send check or M.O. to **Viking Imports, P.O. Box 118S, Baldwin Park 9, Calif.**



CHRISTMAS GIFT FOR THE FAMILY

Something new and different for that special family on your Christmas list—a date book which shows at a glance the weekly plans of *every* member. Covered in gold-stamped red plastic and wirebound, it folds easily to the page in use. Gaily printed in color with appropriate monthly motifs, it will be a valued record of the year's events. 8¾" by 11½", 60 pp, $2.75 ppd. Order from *THE FAMILY CALENDAR, BOX 296, Buena Park, Calif.*

WIN IN A THROW-$1

New THROW-A-WORD dice game, for only $1, is a sure party stopper! Each player rolls 12 dice from the shaker to form words from letters that turn up. Simplest and fastest word game yet developed. More fun than a spelling bee. Educational, too! Grand gift idea for kids and adults. *You must be pleased or your money back!* Only $1, postage paid. Order THROW-A-WORD from **Sunset House, 2870 Sunset Building, Beverly Hills, California.**

Star Bright—Pinpoints of light shed through openings in these imported *Swedish stars* add twinkle to holiday festivities. Just unfold them over light bulbs. Suspend at various levels from ceiling. 23" across. Red, dark blue, turquoise. 2 for $1.
Swedish Crafts-T, Lindsborg, Kans.

Photo Locket Charms—Charm you're sure she'll be, with a sterl bracelet like this. Each ¾" charm engraved on back with a child's na and birth date (11 characters per li Each charm, $1.50. Bracelet, $1.50.
Hubbard House, Dept. Y-118, 263 Summer St., Boston 10, Mass.

Turkish Lounge Boots—Exotic, and fantastically comfortable! Quilted rayon-satin in black, or red. Lavishly embroidered pearl-centered golden lotus blossoms. Leather soles. Small (4-5½); med. (6-7½); large (8-9½). $2.98.
Sunset House, 65 Sunset Bldg., Beverly Hills, Calif.

Ceramic-Boxed Labels—The box a gift in itself, and the labels are luxe. Any name and address in black gold-striped paper. Box in white, n green, gold, coral, black. Box of labels, $1.99. Labels only, 500 for 5
Walter Drake, TO-85 Drake Bldg., Colorado Springs, Colo.

from Haiti
mahogany
NUT DISH

only **$1.49** each postpaid
(3 for $3.98)

Hand-sculptured in Haiti of smooth, solid mahogany for serving nuts, pretzelettes, cocktail snacks, mints, etc. Designed by Umanoff, it's a piece you'll prize as a notable achievement in modern wood sculpture. Scatter several around . . . for convenience and for their pure decorative beauty. (And we couldn't think of a nicer "more-taste-than-money" hostess gift!) 12" long in satin-finish natural mahogany. Check your gift lists before ordering.

Send check or money order.
Same-day shipment.
Satisfaction guaranteed.
Dept. T119, Flushing 52, New York

GENUINE PIGSKIN WALLET ONLY **$1.** PPI

For boys and girls of all ages. Complete with cha purse, 2 picture compartments, identification card, 2 make-believe bills. Personalized with first name initials, in tan or red leather.

3 FOR $2.75 POSTPAID
Pa. Residents Add 4% Sales Tax. Sorry No CO
THE ADDED TOUCH
WYNNEWOOD TO 11, PENNSYLVANIA

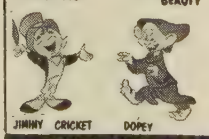
America's most lovable characters from . . .
WALT DISNEY'S MICKEY MOUSE CLUB and DISNEYLAND

10 KING-SIZE LATEX TOYS $1.00 PLUS 25c POST

toss them in the air and they always land on their feet!

they stand from 15" to ALMOST 3 FEET TALL
MOULDED ONE-PIECE QUALITY LATEX • INFLATABLE
ASSORTED BRIGHT COLORS • GENUINE TOSS-UP ACTION

Imagine the fun and excitement your youngsters will have with their very own MICKEY MOUSE CLUB balloon-like toy characters! They'll be busy for hours. Certainly the perfect gift! Terrific play-value for only $1.00 plus 25c postage. Money back guarantee. No COD's.



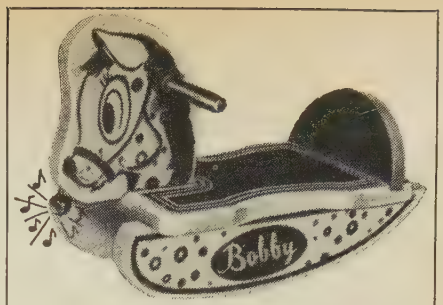
MOTHER HUBBARD, Dept. MM-312, 10 Melcher St., Boston, Mass.

…ver Cross—Any little girl will find …necklace ooh-inspiring. Forget-me-…and a pink rose outline a dainty …cross. English Staffordshire bone …, silver chain. Or three-dimensional …rs on a heart. $3.25 each.
… Imports, Box 162-T, …range, Ill.

Turkey Platter—Family reunion ahead? This platter'll fit the biggest bird. It's Ironstone china, 18¾x13¾, decorated in charcoal gray, with yellow, pink, and green sketches of fruits, vegetables. Symbolic of plenty. $4.50.
Sturbridge Yankee Workshop, 26 Brimfield Tpk., Sturbridge, Mass.

… Belly Stove Planter—It won't … you warm, because it's only 5¼" … But doll-house dolls might enjoy …ering 'round it. It's cute as a bug …ny plants or flowers. Lid comes off … own lifter. Black metal. $1.25.
… er Hubbard, Dept. Y-86, …lcher St., Boston 10, Mass.

Executive Desk Set—Recognition for your VIP or Veep—his name and title engraved in a polished aluminum name plate on a handsome walnut desk set. With mechanical pencil and choice of fountain pen or ball point. 8½x2. $8.95.
Spear Engineering, 242 Spear Bldg., Colorado Springs, Colo.



BABY'S FIRST ROCKING HORSE

Little buckeroos ride in safety . . . only 4½" off the floor. Their very own Rocking Horse, "branded" with ANY NAME you choose. Red and blue spotted pony will not tip or fall. Silvery bell on pony's nose tinkles a merry tune as cowhand rocks. Sturdy hang-on handlebars, 10½"x7"x19". Give name. Order No. 689-P Rocking Horse, Only $3.49. No C.O.D.'s. Add just 20c for Postage and Handling.

BANCROFT'S 2170 So. Canalport Avenue, Dept. TG-823, Chicago 8, Ill.

Personalized PHOTO CHRISTMAS CARDS for only **25 $1**

Complete with envelopes

Limited Offer. 1 order per customer.

Please add 35¢ to cover postage and handling

Additional cards 5¢ each

This year say "Merry Christmas" the friendly "personal visit" way! Send your own favorite PERSONALIZED picture of family or loved ones.

Here's all you do: Simply send your order with your favorite negative or photo. (If negative is not available send 50¢ and photo for a new negative.)

FREE SAMPLE!* **See before you order!** Send negative, returned with double weight deluxe sample and new 1959 designs.

NO OBLIGATION. SATISFACTION GUARANTEED!

*One sample per customer.
No free sample after November 25.

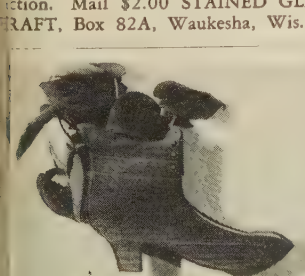
PHILIPS FOTO CO. Dept. TG-11 Irvington, N. Y.

…HRISTMAS STORY WINDOW

…our home will glow with radiant stained …ass brilliance. Designs can be grouped … fit any window. Authentic art litho-…raphed on a translucent paper. So easy … wipe paper with mineral oil and …lor with crayons. Astonishing results! …ine designs—giant 34" x 44" included. …958 award winner. Guaranteed satis-…ction. Mail $2.00 STAINED GLASS …RAFT, Box 82A, Waukesha, Wis.

'My Own Name' Sweat Shirts $1.79

Children love PERSONALIZED SWEAT SHIRTS . . . like the kind professional athletes wear . . . *with their own names* in big red letters. Heavy quality snow-white Shirt is nylon reinforced at points of wear. Shrink resistant, keeps its shape permanently. Has full circular knit cuffs. Long wearing for rough and tumble play. Perfect gift! *Satisfaction guaranteed! Specify first names or nicknames.* Order Small (2-4 yrs.), Medium (5-8 yrs.), Large (9-11 yrs.). Only $1.79 each postage paid. **PERSONALIZED SWEAT SHIRT from Sunset House, 2870 Sunset Building, Beverly Hills, California.**

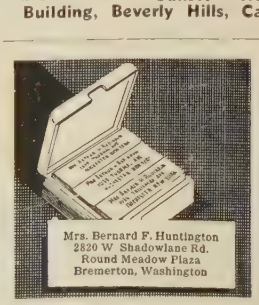


…V! High Button Shoe Planter

… TWO, BUTTON YOUR SHOE and … it on the wall! A charming pine plant-…and-rubbed to a satin finish, is shaped …a shoe and complete with three brass …ons." Behind is a plastic pot for …nery or flowers. 8"x6", it would be …iful in any corner. Wouldn't Grand-…er get a kick out of it!

Satisfaction guaranteed or money back. Send … d. check or money order.

…OFORD PRODUCTS Dept. 181, Box 39 Bethpage, N. Y.



1000 Name & Address Labels $1

ANY 3 DIFFERENT ORDERS $2 ppd!

SAVE! SPECIAL OFFER!

Sensational bargain! Your name and address handsomely printed on 1000 finest quality gummed labels. Padded. Packed with FREE, useful Plastic GIFT BOX. Use them on stationery, checks, books, cards, records, etc. *Beautifully printed* on finest quality gummed paper—*1000 only $1.* SPECIAL—SAVE MONEY! ANY 3 DIFFERENT ORDERS $2. Makes an ideal gift. If you don't agree this is the buy of the year, we'll refund your money in full.

HANDY LABELS
1134 JASPERSON BLDG., CULVER CITY 1, CALIF.

"TRAIN" THEM TO SAVE

Kiddies love to pop their pennies into this charming bank — an authentic replica of Walt Disney's famous Casey Jr. train in Disneyland. Gay colors fired permanently onto heavy, gleaming ceramic. Snug rubber seal to empty Casey when he's full. Casey Jr. Bank — $2.00 plus 25c for postage, handling. Calif. residents add 4% tax.

Disneyland
© WALT DISNEY PRODUCTIONS

Dept. T
1313 Harbor Blvd., Anaheim, California
Write for free gift brochure.

The Rev. Donald Williams, writer of the winning hymn, joins his North Andover MYFers in song.

A Hymn for Such a Time...

"WHY NOT a special hymn for Methodists to sing on our 175th anniversary?"

That question popped out of a staff conference in the early stages of planning for this special commemorative issue of TOGETHER. And the answer: "A splendid idea! But where will we find the hymn?"

TOGETHER's readers in the past had responded enthusiastically to requests for help in photographic reader-participation features. But a hymn was a different matter! Would there be enough readers who felt capable of writing in that style of verse? We decided to ask them to try. Resoundingly the answer came: "Yes."

After one announcement in TOGETHER and others by press services, Methodists in all parts of the country turned to their pens, pencils, and typewriters, and before the June 1 deadline our music editor had to stand up to see over a desk piled high with entries—more than 1,000 from 944 readers!

Contestants were asked to write three verses suitable for singing to the Felix Mendelssohn-Bartholdy tune which has become well known through association with Charles Wesley's poem, *Hark! The Herald Angels Sing"* (No. 86 in *The Methodist Hymnal*).

Selection of this melody was not accidental. Two qualifications recommended it for this occasion. First, with Wesley's lyrics, it has become popular as a Christmas carol; the organization of American Methodism at Lovely Lane Chapel was a Christmas event in 1784. Second, it has anniversary significance: Mendelssoh composed the tune in 1840 for an observance of th anniversary of the discovery of printing. (Incidentall your magazine, TOGETHER, begins its fourth year wi this issue.)

Although the composer did not envision the use o his music with sacred words, he saw in it a "soldie like" quality which required lyrics on a vigorous them That was exactly the spirit appropriate for a hymn cele brating Methodism's 175th birthday.

Three outstanding judges were chosen to select wi ners: Bishop Edwin Voigt, chairman of the Commissio on Worship; Dr. Bliss Wiant, director of music of th General Board of Education, and Dr. William C. Ric president of the National Fellowship of Methodi Musicians.

When the identity of the judges' first-place winner w revealed, staff members realized that his name wa familiar. Readers, too, will remember the Rev. Donal Williams as pastor of the church whose MYF membe developed the demonstration wedding which TOGETHE presented just five months ago [North Andover MYFe Learn How to Plan a Wedding, *June, 1959, p. 62*]. A the winner, Mr. Williams receives a $100 award.

When you have studied and sung his winning entr we know you will approve the judges' selection. W commend it to you for special use during this significa month in the life of Methodism.—YOUR EDITORS.

From 944 contestants who entered more than 1,000 hymns, judges named these winners:

- 1: The Rev. Donald Williams, North Andover, Mass.
- 2: William Reid, Jr., Wyoming, Pa.
- 3: Ruth D. Peterson, New London, Iowa
- 4: Mrs. J. L. Caldwell, Waitsburg, Wash.

Commemoration Hymn

DONALD A. WILLIAMS

MENDELSSOHN. 7.7.7.7.D.

FELIX MENDELSSOHN-BARTHOLDY, 1809-1847

1. Lord of A - ges to thy glo - ry, With the Spir - it and the Son,
2. On their lone - ly cir-cuits rid - ing Now thy proph - ets woke the land,
3. For thy saints of old we bless thee, Who have wrought thy ho - ly will;

We re - call our fa - thers' sto - ry, Might- y works thy Church hath done.
Through her grow- ing cit - ies strid-ing, Call - ing them for Christ to stand!
Grant that we may now con - fess thee Where thy chil - dren need thee still.

God - ly men with hearts a - flame Crossed the rang-es to pro - claim
For - est cab - ins, prai - ries wide, Learned of him who loved and died;
Law and la - bor, col - lege hall, Home and com-merce claim them all,

Full as - sur - ance of thy grace, Of - fered free to ev - 'ry race;
Sea to sea, the sons of men An - swered him who rose a - gain,
Till in this and ev - 'ry coast Dwell the great re - deem - ed host,

Claimed the na - tion, not by sword, But by heav'n - ly power, O Lord!
"By thy life - re - stor - ing word Let our lives be thine, O Lord!"
By our Fa - ther's love re - stored, In thy hol - y king-dom, Lord!

A-MEN

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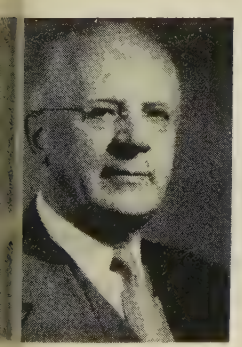
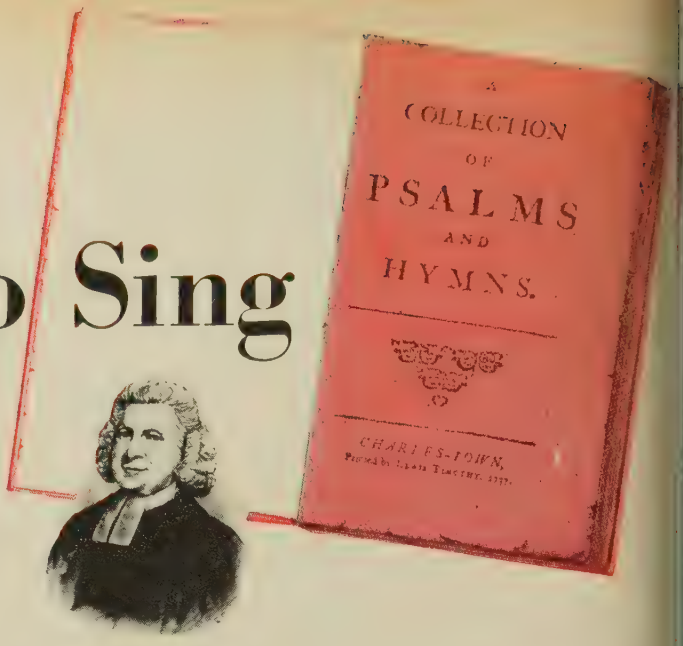
THE THREE JUDGES



From left: Bishop Edwin Voigt, chairman of the Commission on Worship; Dr. William C. Rice, president, National Fellowship of Methodist Musicians, and Dr. Bliss Wiant, director of music, General Board of Education.

Methodists Love to Sing

By V. EARLE COPES
Editor of the new Music Ministry



The Wesleys were devoted to music. Charles (above) wrote 6,500 hymns, many still favorites. John's hymnal, published at Charleston, S.C., in 1737, is now priceless, only two copies being known to exist.

METHODISM was born singing! John Wesley's love of hymns and the prolific output of his brother Charles —over 6,500!—are history. Even on his deathbed, Methodism's founder voiced the words of a great text by Isaac Watts: "I'll praise my Maker while I've breath. . . ."

With the dawn of the 19th century in America, a strong denominational emphasis proved a spur to hymn-writing and exuberant congregational song. From the Baptists in the South to the Congregationalists in Puritan New England (with the Methodists somewhere in between), the singing voice of American Protestantism proclaimed the good news of the Gospel. One Congregational minister confided: "We sacrifice too much to taste. The secret of the Methodists lies in the admirable adaptation of their music to produce effect . . . the moment we hear their animated, thrilling choruses, we are electrified."

As the pioneer spirit of exploration mellowed into the established residential climate of the early 20th century, congregational singing suffered a decline. The inadequate leadership of a solo quartet and a general decadence of aesthetic taste brought American Methodism to an all-time low in musical vitality.

But the spark did not die and recent enthusiasm has fanned it so that it happily threatens to ignite into full flame a congregational hymnody of great dimensions. If we listen carefully, we can hear the voices of Methodists in many other lands encouraging us to join the strain:

All creatures of our God and King,
Lift up your voice and with us sing
Alleluia! Alleluia!

The young church in India sings the entire service except the pastoral prayer, Scripture lesson, and sermon. From the Philippines, Africa, Japan our musical missionaries report a zealous enthusiasm for the faith that sings! Our English brethren memorize hymns between Sundays, then join their choirs in many additional portions of the service.

Conscientious ministers and laymen in our country sometimes wonder why the singing of the average congregation does not match in enthusiasm the singing of an Annual Conference or other large gathering of leaders. One answer may be that the motivating inspiration of a great gathering is equaled too seldom in an average worship service.

In the words of Thomas Ken, writing in 1779, we must "shake off dull sloth, and joyful rise to pay (our) morning sacrifice!" For some of us it will be a sacrifice, because vital, intelligent singing demands effort!

As a reminder of our solemn obligation to sing, the rules of John Wesley are still appropriate:

I. Learn these tunes before any others; afterwards learn as many as you please.

II. Sing them exactly as they are print[ed] here, without altering or mending them [at] all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

III. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

IV. Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sung songs of Satan.

V. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices . . . to make one clear melodious sound.

VI. Sing in time. Whatever time is sung, be sure to keep with it. Do not run before, or stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from us, and sing all our tunes just as quick as we did at first.

VII. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually. . . so shall your singing be such as the Lord will approve here, and reward you when He cometh in the clouds of heaven.

A new generation learns from the old in Artist Guy Rowe's moving work. God Is Our Refuge, *a fine painting inspired by the 46th Psalm.*

Open Bible, a Protestant symbol.

Lovely Lane Chapel, Baltimore: here Methodism was set up, 1784.

Asbury, first U.S. bishop, consecrated at Baltimore, Md., in 1784.

Bishop Asbury (1745-1816) in 45 years traveled over 250,000 miles.

Trumpets, symbol of gospel call. Wesley: "World is my parish."

Seal of Queen's College, Oxford.

Seal of Charterhouse School, of London, attended by the Wesleys.

Susanna, mother of the Wesleys —and of world-wide Methodism!

Coat of arms of Wesley family, related to Duke of Wellington.

Epworth parsonage. Here Wesley brothers were born and reared.

The official seal of John Wesley.

Seal of Lincoln College, Oxford: John Wesley was instructor here.

John Wesley (1703-91), organizer of the Methodist movement.

Oxford University seal: "Methodism was born in this university."

Bishop of Oxford's seal: he ordained John and Charles Wesley.

Angel and scroll, symbol of music.

Christ Church College seal, Oxford: "Methodism" started here.

Charles Wesley (1707-88) is best remembered for his 6,500 hymns.

Harp, symbol of Wesleyan stress upon music—especially singing.

Shield with cross, symbolic of Methodist militancy for Gospel.

Saw and sword, peace-war symbol.

Barbara Heck: Her zeal started a "society" in New York, 1766.

Barbara Heck (1734-1804) buried in a cemetery near Prescott, Ont.

Scissors and staff, reminder of the role of women in Methodism.

Clock set at hour Barbara Heck broke up card game in New York.

Conference Bible, lamp, and

Circuit riders' saddlebags ried tracts and books to fro

Bishop Wm. McKendree Methodism cross Mississ

Typical circuit rider at river rying Gospel along the fro

Historic McKendree Chapel first west of Mississippi

Methodist History in One Windo

NOW RIDING high in celestial glory is that circuit rider from Boone's Lick who in 1828 jogged the 12 muddy miles to organize Methodists in the village called Columbia. Today could he return, nothing in town—not even the 10,780 students in the University of Missouri—would amaze him more than the shimmering miracle of color and light pictured above.

It's the Methodist Window, the great 24x30-foot showpiece in the Missouri Methodist Church. Twenty craftsmen labored six months to assemble and fit the thousands of colored bits in this glass masterpiece, designed by Dr. Marion Nelson Waldrip. Installed in 1930 as a gift of Manuel Drumm and family, the window is valued at about $20,000 today.

Visitors are fortunate if they happen by when the pastor, Dr. Monk Bryan, is showing it to a new-member class. "I have used blackboards, charts, filmstrips, and movies, but the window surpasses anything I know as device for teaching church history," he says. Recently, cool bunch of Columbia teen-agers came to Chicago a in TOGETHER's office previewed art work appearing in t issue—and it was like Old Home Week. The Wesl brothers? Francis Asbury? Bishop McKendree? Barba Heck? The youngsters knew them all!

For ecstacy of color and beauty of design, this wind is compared to those in Europe's 13th-century cathedr Certainly, whoever said "stained glass lives gloriously the sun and dies beautifully with the darkness" co have been writing of this example. From morning's ea light to the afterglow of the setting sun, the colors th with change. The window is most beautiful just aft sunset as the fading light sweeps it from bottom to t Then the rich red Bible in the hands of Susanna Wesle the mother of Methodism, glows with the glory of rubi

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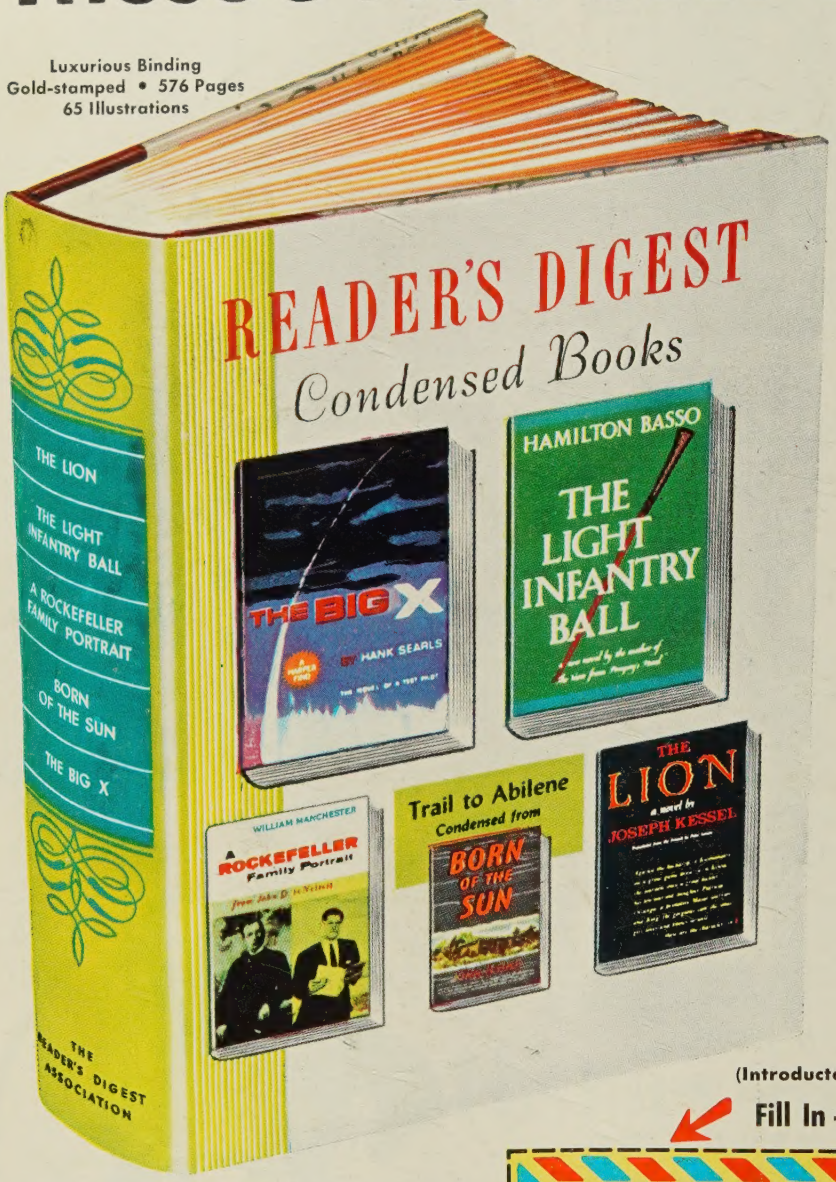

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